

Malpractices In Sanatan Dharma

“THE BIG LIE”



Krishnansh Agrawal

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Malpractices In Sanatan Dharma: The Big Lie
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Shri Ganeshay Namah

Practices and Malpractices

When a person, influenced by an idea, commits a wrongful act under the guise of Dharma, and when society adopts the same act without critical thought, it becomes a harmful practice.

On the other hand, when a practice is embraced by society with proper consideration and followed, it becomes a custom

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Author's Talk

As a first-time author, I understand that I may not receive as much recognition as leftist historians and writers. Some may deem my words irrational, and others may request proof for the arguments presented in this book that I have authored.

I would argue that if we can unquestioningly trust our history books without evidence or debate, relying on them for studying and writing exams solely based on the information written in those books, then the same belief should be extended to me as well. When they can be trusted, why do they wrong me? Therefore, it is only fair to believe in my words as well.

Sanatan Dharma has always been criticized for suppressing women, not giving importance to their voices, and perpetuating the exploitation of women in Bharat. But where is the proof of this? We have accepted these claims without giving them much thought.

Have we ever questioned how women can be exploited in Sanatan Dharma, a belief system where women are referred to as "Bharat Mata" and "Saune Ki Chidiya"? Both are titles that relate to women. The scriptures of Sanatan Dharma Emphasize respect for women, so it seems contradictory to assume exploitation

within this context. Since you haven't asked this question, it doesn't seem appropriate for you to question anything about my book.

During the years of subjugation, the British and Mughals distorted our texts and traditions to an unimaginable extent. However, we have never deemed it appropriate to demand proof of the accuracy of the history that was taught to us. Therefore, it is not right to question the truth being presented in modern times since we never questioned the falsehood before.

Only then, there will be Justice!

- Krishnansh Agrawal

Preface

In my book, I meticulously analyse various practices of Sanatan Dharma, highlighting their true essence. It is important for you, as the reader, to approach this book with a fresh perspective, setting aside any preconceived notions you may have acquired about Sanatan Dharma's practices.

As the title of the book suggests, many of the practices that have been wrongly portrayed as negative aspects of Sanatan Dharma are, in fact, nothing more than white lies. These falsehoods were propagated by the British, who deliberately manipulated and distorted the true nature of these practices. Their primary focus was to target women within the Bhartiya society.

With a well-planned strategy, the British deflected and misinterpreted traditions that were specifically designed for women in Bharat. Their intention was to tarnish the reputation of Sanatan Dharma by labelling these practices as negative. Unfortunately, we, as a society, unquestioningly accepted these falsehoods, despite the fact that in Bharat, women have always played a crucial role, and attaining salvation without their participation is unthinkable.

In the upcoming chapters, I will endeavour to shed light on the authentic nature of these practices, providing you with a deeper understanding of their true essence.

Some Questions

Before we embark on this book, I am curious to delve into a few questions that are not meant to be presented in any exam. Instead, I implore you to answer them solely from your mind, from the depths of your soul!

1. Have you ever endeavoured to uncover the essence of your true history?
2. Do you not sense the incessant targeting and assault faced by Sanatan Dharma?
3. Do you possess the fortitude to embrace unvarnished truths?

Chapter 1

Sati Pratha: The Real Form

Is the true form of the practice of Sati exactly as we have read until now, or is it something else?

If it is something else in reality, then why were we taught wrong?

And who wrote the wrong information in our books?

Before we delve into understanding the practice of Sati, it is crucial for us to know the arguments put forth by leftist historians and authors regarding this tradition and the various reasons they mentioned. This knowledge is of utmost importance.

The first argument presented behind the practice of Sati is associated with Mata Sati herself, who immolated herself in the fire of the ritual. The name of this practice was derived from her name, Sati.

Mata Sati was the Wife of Bhagwan Shiva and the daughter of Prajapati Daksha. When she became extremely enraged by the insult to her husband by her own father, Mata Sati, in a fit of anger, immolated herself in the fire of the ritual.



Mata Sati & Mahadev

However, here we need to ponder that Mata Sati's husband, Bhagwan Shiva, was alive. Although he is a deity, the divine Bhagwan Shiva, the self-created (Shambhu), is immortal and has no end. He has no beginning. Now, the argument presented by these leftist historians becomes baseless.

The second point is that no one forced Mata Sati to immolate herself. She willingly regarded her husband's insult as her own dishonour and chose to immolate herself. The very foundation on which these leftist historians made Mata Sati the basis of this practice became unreliable.

When their first argument failed, they presented a second argument. What was that argument?

The second argument put forth by British historians' centres around the practice of Jauhar. In the bygone eras of royal households, when a husband perished while engaged in warfare, his

wife would voluntarily immolate herself, ensuring her honour remained untarnished by the voracious invaders. These invaders, known as the British and the Mughals, threatened the sanctity and dignity of the realm.



Practice of Jauhar

Following the deaths of their husbands, women of the royal family would burn themselves in a fire to protect their honour and dignity from invaders. After seeing this act of royal women, other women in society began to follow suit, of their own free will and without any external pressure.

However, leftist historians have made a mockery of this fact, falsely portraying it as a scenario in which women in Bharat are forcibly thrown into a fire and burned alive along with their husbands' funeral pyres.

If we look at the historical context of the time, we must ask the British historians why the British were attacked at all if there was such

great concern for women's safety. Why were their husbands killed in war? This fact makes the previous argument baseless.

Let us examine the other argument presented by British historians, considering the fact that the previous argument has been proven to be false.

The British historians present another argument concerning Maharaj Pandu and his wife, Madri. After Maharaj Pandu's demise, his wife Madri believed herself to be the cause of his death, and thus she immolated herself alongside her husband's funeral pyre.

It is said that King Pandu had incurred a curse from Kindam Rishi, which dictated that he would perish, if he ever succumbed to his desires and touched a woman.

Under the 'Sambhava Parva' of the Adi Parva of the Mahabharata, chapter 124 describes the story of the death of Pandu and the ascension of Madri.

Maharaj Pandu wandered through the forest, accompanied by his beloved wife Madri. As they strolled amidst the majestic trees, an array of magnificent blooms graced the landscape. Palash, Tilak, Mango, Champa, Paribhadrak, and numerous other trees adorned the forest with their opulent flowers. The vibrant colours and

fragrant scents elevated the natural beauty of their surroundings.



Madri & Pandu

In the serene forest, King Pandu found himself captivated by the enchanting shades and the picturesque beauty that surrounded him. The forest was adorned with various water bodies and blooming lotuses, a sight that stirred a deep desire within his heart. However, the very touch of his beloved wife Madri, fuelled by his overwhelming desires, tragically led to his untimely demise.

Deeply devoted to her husband, Madri was devastated by the sudden loss and plunged into mourning. Word of this heart-wrenching tragedy reached Kunti, Pandu's other wife, and she too was overcome with grief. Their profound love for their husband compelled Madri and Kunti to make a fateful decision.

In their shared anguish and devotion, Madri and Kunti resolved to sacrifice themselves on the funeral pyre of their beloved Pandu. They embraced the weight of their loss and, driven by love, chose to join their husband in the realm beyond. Such was the intensity of their commitment and the depth of their sorrow.

We should see the dialogue between the two!

महं ज्येष्ठा धर्मपत्नी ज्येष्ठं धर्मफलं ममा
अवश्यम्भाविनो भावान्मा मां माद्रि निर्वर्तय ॥ 23 ॥

अन्विष्यामीह भर्तारमहं प्रेतवशं गतम्
उत्तिष्ठत्वं विसृज्यैनमिमान् पालय दारकान् ॥ 24 ॥

अबाप्य पुन्राँलग्धात्मा वीरपत्नीत्वमर्थयो

(Mahabharat, Aadi Parv, Chapter 124)

Kunti exclaimed, "Madri! As his eldest wife, I possess the right to only the fruit of our religious duties. Do not hinder me from what lies ahead. I shall accompany my husband, who is at death's door. Henceforth, you must depart and care for these children. My earthly desires have been fulfilled by birthing a son. Now, I aspire to attain the status of a valiant wife by departing this life alongside my husband."

अहमेवानुयास्यामि भर्तरमपलायिनम्।
न हि तृप्तास्मि कामानां ज्येष्ठा मामनुमन्यताम् ॥ 25 ॥

(Mahabharat, Aadi Parv, Chapter 124)

Madri declared, "I shall accompany my husband, who never turns his back on the battlefield. My experiences with them have left me unsatisfied. As the elder sister, it is your duty to grant me permission."

मां चाभिगम्य क्षीणोऽयं कामाद् भरतसत्तमः।
तमुच्छिन्द्यामस्य कामं कथं नु यमसादने ॥ 26 ॥

(Mahabharat, Aadi Parv, Chapter 124)

He, The Bharat Shrestha, entwined with my existence, has met his demise through our connection. Consequently, it becomes imperative for me to traverse the ethereal realm and sever the ties of their desires.

न चाप्यहं घर्तयन्ती निर्विशेषं सुतेषु ते।
वृत्तिमार्ये चरिष्यामि स्पृशेदेनस्तथा च माम् ॥ 27 ॥

(Mahabharat, Aadi Parv, Chapter 124)

Aarye! I will be unable to treat your sons as if they were my own. Consequently, I would bear a burden of guilt.

तस्मान्मे सुतयोः कुन्ति वर्तितव्यं स्वपुत्रयत्।
मां च कामयमानोऽयं राजा प्रेतवशं गतः ॥ 28 ॥

(Mahabharat, Aadi Parv, Chapter 124)

Therefore, being alive, you will take care of my sons as well as your own sons. Apart from this, Maharaj has become subject to death, keeping my wish only.

After this, the sages explained to him and said that: -

ऋषयस्तान् समाश्वास्य पाण्डवान् सत्यविक्रमान्।
ऊचुः कुन्तीं च माद्रीं च समाश्वास्य तपस्विनः॥

सुभगे वालपुत्रे तु न मर्तव्यं कथंचना।
पाण्डवांश्चापि नेष्यामः कुरुराष्ट्रं पंगतपान्॥

अर्थमेष्वर्थजातेषु धृतराष्ट्रश्च लोभवान्।
स कदाचिन्न वर्तेत पाण्डवेषु यथाविधि।

(Mahabharat, Aadi Parv, Chapter 124)

Vaishampayan Ji explained that the ascetic sages provided solace and encouraged the valiant Pandavas to be patient. They also offered assurances to Kunti and Madri, emphasizing that their sons were still young and that they should not contemplate sacrificing their own lives. The sages promised to escort the Pandavas to the Kaurava kingdom's capital

and advised the mothers to remain alive to care for their children. The sages cautioned that King Dhritarashtra was driven by avarice and could never treat the Pandavas with the respect and honor they deserved. Hence, it was essential for the mothers to continue living and nurturing their offspring.

After being persuaded by sages, Queen Kunti came to understand, while Madri, sadly, did not grasp the situation and, driven by love, immolated herself on Maharaj Pandu's funeral pyre. However, it is crucial to note that Madri's actions were not coerced, but rather driven by her profound affection for her husband.

Unfortunately, those seeking to vilify Sanatan Dharma misrepresented this narrative, distorting the truth. In contrast, stories like Romeo and Juliet, Laila and Majnu, and Salim and Anarkali are hailed as epitomes of love, where individuals willingly sacrificed their lives for one another.

Yet, when it comes to Sanatan Dharma, prejudice tends to associate love with superstition. The British employed irrational arguments during their rule, and due to our ingrained slavery mentality, we often accepted them without evidence or critical examination.

Upon reviewing the aforementioned arguments, it becomes evident that the woman was not forced to join her husband's funeral pyre; rather, she did so of her own volition.

The Vedas and our scriptures, misrepresented by leftist historians and writers, actually advocate for the respectful treatment of women.

However, we have failed to explore the underlying reasons behind such practices. Our Sanatan Dharma does not endorse these misrepresentations; instead, it emphasizes respect for women.

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः॥

(Manusmriti, 3/56)

In other words, where women are worshipped, the Gods reside, and where women are not revered, their dignity is lost. All the good deeds performed in such places go in vain.

Now let us see what is written about the widow in Rigveda:

उदीर्घं नार्यभि जीवलोकं गतासुमेतमुप शेष एहि ।
हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सम्बभूथ ॥ 8 ॥

(ऋग्वेद, 10 वा मंडल, सूक्त 18)

In other words, (After the passing of your husband) "Arise! The world beckons you once more, but which path shall you choose? A lifeless vessel lies before you. The one who once clasped your hand and drew you into this world has departed, released from earthly bounds."

There is no mention in any scripture of Sanatan Dharma that dictates the burning of a woman along with her husband's funeral pyre after his death. Furthermore, such incidents have not occurred in the ancient history of Bharat.

A thorough examination of historical records, excluding biased accounts, will confirm this fact. The notion that this practice was propagated by the British as a means to defame Sanatan Dharma is an outright falsehood.

Sanatan Dharma, in essence, promotes the utmost respect for women, recognizing their integral role in all auspicious endeavours. The British, unable to accept this truth, deviated from our cherished traditions and disseminated misleading information, instilling an

unwarranted sense of inferiority in the minds of the Bhartiya populace towards Sanatan Dharma.

During the time when the British enacted laws such as the Witch Craft Act of 1542, any woman accused of witchcraft would be declared guilty and ruthlessly burnt alive without due consideration. It is unfortunate that the British society regarded women as mere objects, akin to inanimate furniture like chairs and tables.

Remarkable philosophers like Plato even went to the extent of asserting that Athenian women lacked souls, resulting in their exclusion from fundamental rights, such as the right to vote in British society and their testimonies being disregarded in court. Ironically, these same citizens, carrying this knowledge, criticized the perceived oppression of women in Bharat.

Contrary to the British mentality of that era, Bharat boasted extraordinary queens such as Rani Ahilyabai, Rani Chennamma, and Rani Durgavati. These empowered women not only ruled their respective states but also exemplified the inherent strength and dignity of Bhartiya women. It is inconceivable for the women of Bharat to be degraded under such circumstances.

In ancient Bhartiya scriptures like the Ramayana, Mahabharata, Gita, and Manusmriti, there is no mention of the practice of female subjugation. Notably, after Dashrath Maharaj's time, neither

Mata Kaushalya, Sumitra, nor Kaikai resorted to the practice of Sati. Similarly, in the Mahabharata, Satyavati and Kunti proudly embraced their roles as queen, without resorting to such practices.

Considering these historical facts, it would be grossly unjust to claim that women are exploited within the framework of Sanatan Dharma.

But a curiosity arises in the mind that what was the actual form of Sati Pratha?

The word "Sati" is derived from the Sanskrit word "Sat," which means holy or pure. The practice of Sati is associated with the incident of Mata Sati immolating herself in the yogic fire and manifesting as Goddess Parvati.

Firstly, it should be noted that Sati did not offer herself as a sacrificial offering under any pressure but willingly. The term "Sati" also originated from the process of sanctification or purification, which is associated with fire.

This specific term has no connection with cremation alongside a widow's husband through the ritual of burning.

During the time of Navratri, when the Aarti of Goddess Amba is performed, please pay attention. I will show you a few lines from that Aarti: -

सब की बिगड़ी बनाने वाली, लाज बचाने वाली,
सतिओं के सत को संवारती,
ओ मैथा हम सब उतारें तेरी आरती॥

The phrase "सतिओं के सत को संवारती" translates to "Preserving the virtue of the chaste women." It signifies that when a woman became a sati after her husband's death, Goddess Amba protected her. Goddess Amba safeguarded their purity and protected them.

However, if a woman was burned alive, her protection was not even questioned. How could anyone preserve her virtue when she was no longer alive? This creates a contradiction.

The Aarti of Goddess Amba has been recited for many years, which means that at that time, women were not burned as sati. They resided in temples where they were worshipped, and Goddess Amba herself protected them.

During the Gupta period, in 510 CE, the first documented evidence of the practice of Sati was found. This inscription described Maharaja Bhanugupta, who was accompanied by Goparaja in the battle. Goparaja achieved a heroic feat and, as a result, his wife chose to become a Sati and sacrifice her life. However, this was not due to any pressure but a matter of her own free will.

Sanatana Dharma does not impose upon anyone; rather, it has always given women a higher status. The conduct prescribed for women in Sanatana Dharma is the same conduct expected of men as well. Tulsidas ji says: -

एक नारिब्रतरत सब झारी।
ते मन बच क्रम पतिहितकारी।

(Uttar Kand, Ramcharitmanas)

In essence, Saint Tulsidas Ji describes the concept of Ram Rajya, where he states that in the kingdom of Bhagwan Ram, men and women were treated equally. It means that men also observed a vow dedicated to women. Here, the special privileges of men were not recognized, and both were commanded to observe the same vow on equal terms.

Will leftist still raise questions about Sanatan Dharma?

As you may have seen in various images, that is an incorrect representation of what has been told to us so far, which has led to the loss of many women's lives. In many tribal areas of Bharat (such as the Gond community, Bhil community), there is the practice of Sati, but let's examine its form!

There, a widow, reciting mantras in Sanskrit, walks around her husband's funeral pyre, and with each round, she asks a question to each of her relatives, such as son, daughter, brother, society, priest, and so on. The question she asks is, "Will you provide for my sustenance now that I am a widow?"

Now, some people may say that women are self-reliant today, so why should they depend on someone else for their sustenance?

But we should keep in mind that self-reliance is possible spiritually, but in a physical sense, we still have to depend on our family members. Self-reliance does not mean we abandon our society; we still have to live within society.

Now, if someone says yes, she stops circumambulating, but when no one agrees, she completes seven rounds and goes to the village temple, where she leads her life at the feet of God and is called Sati. Not only that, when the entire society comes to the temple, they also worship her feet and honor her as a goddess.

This is the truth of the actual Sati practice.



Chapter 2

Covering Head Is Different From Covering Face

Was there a practice of covering the head or wearing a veil? there a difference between the two!

Were these practices based on superstition or were there scientific reasons behind them?

If there were scientific reasons, why was Sanatan Dharma defamed?



Head is covered by both men & women

The practice of covering the head by women, which was misrepresented and wrongly labeled as the "Ghunhat Pratha," was presented in the same incorrect manner as the true form of the Sati practice. As you know, Sanatan Dharma is the eternal truth that has been followed since

ancient times and will continue to exist for eternity. Along with being the truth, Sanatan Dharma is also scientific, which is why it is also called Vedic Dharma, where every action has some scientific reasoning behind it.

To understand this scientific reasoning, it is necessary to have a subtle and sharp intellect, which the left-leaning historians and authors did not possess. Therefore, they made every possible effort to portray Sanatan Dharma as false and superstitious.

Similarly, just as the Sati practice was defamed, the habit of women covering their heads was also defamed. I am using the term "habit" each time because it was not just a habit of women but also of men! Covering the head and hiding the face have a profound difference, which the left-leaning historians or so-called British historians could not comprehend. They believed that in Sanatan Dharma, women did not have the command to even show their faces in front of men.

However, women used to cover their faces only from the invading British and Mughal oppressors because they were looked upon with a lecherous gaze. It was merely a means for women to protect their honor, not a religious command. But the traitor of the Dharma blindly believed in foreign

history without thinking, as if that history was written by one of their relatives.

Covering the head and wearing a veil are fundamentally different, and we should also understand this fact! From a social and religious perspective, covering one's head was considered a mark of respect towards one's elders, and this practice was not limited to women but also followed by men. Whenever a woman or a man would approach their elders, they would cover their heads. Women used to drape their Pallu over their heads, and men would wear a turban on their heads. This was done as a sign of respect, not to oppress women.

I reiterate the same point that Sanatan Dharma teaches us to respect women, not to oppress them! But the traitor of Dharma presented everything in the wrong manner for their own benefit and defamed Sanatan Dharma. It is a testament to the greatness of our Dharma's women that they still follow the tradition of "covering the head" and not the practice of "covering the face"!

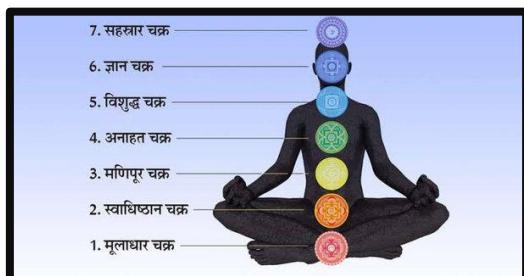
Salutations to such women!

It is only possible to properly carry out any tradition by women. If women ever observed purdah (veil), it was done to protect their own honor and dignity, as foreign invaders looked at them with lustful eyes. Otherwise, such a

tradition is not found anywhere in Bharat. Have you ever seen Sita Ji in a veil at the court of Bhagwan Ram?

Now let's understand from a scientific perspective!

According to Vedic or Sanatan Dharma, there are ten gates in our body: two nostrils, two eyes, two ears, one mouth, two private parts, and the tenth gate is in the centre of the head, called the Brahmarandhra.



seven chakras present in the body

Through this tenth gate alone, one can attain direct realization of the Supreme Being. That is why, while performing worship or offering prayers in a temple, covering the head helps in focusing the mind and remaining absorbed in the Supreme Being.

Brahmarandhra is a technical term in Yoga, which refers to a aperture in the uppermost part of the brain. If the life force passes through this during the time of death, it can be called a medium to lead it towards the Divine.

This fact is brought out in the Kath Upnishad, and states that: -

शतं चैका च हृदयस्य नाड्य स्तासां मूर्धनमभिनिःसृतैका ।
तयोर्धर्वमायन्नमृतत्वमेति विष्वङ्गन्या उत्क्रमणे भवन्ति ॥16॥

(Kath Upnishad, Chapter 2, Valli 3)

Within this heart, there are a hundred and one channels. Among them, one has pierced through the crown and emerged outside. Through it, a man who ascends upwards, meaning towards the higher realms, attains immortality. The remaining various channels, infused with different movements, serve the purpose of vitalizing the life force.



Three nerves of human body

In the words of Dhyan Bindu Upnishad-

मस्तकेमणिवद्विनं यो जानाति स योगविता
तप्तचामीकराकारं तडिल्लेखेव विस्फुरत् ॥46॥

The one who knows the light in the head, similar to a gem, is the yogi. Like the flowing current of electrifying gold, that gem is situated four fingers above the fire and beneath the navel.

The Kundalini Yoga is also explained in the **Darshan Upanishad**. It describes self-realization as the ultimate goal of yoga and aims to unite the individual soul with the Supreme Soul. Through mastery of prana in the Brahma-randhra, a skilled individual can attain immortality through this practice.

The intention here is to say that the upper part of the head, known as the Brahma Randhra, is considered an important part of the body in scriptures because it controls the vital energy of the body. However, the negative effects caused by minor environmental changes enter the body through this same area. Therefore, by keeping the head covered, we can protect ourselves from negative energy.

In addition, numerous electrical waves present in the atmosphere quickly enter the bodies of individuals with open heads, resulting in anger, headaches, weakness in the eyes, and various other illnesses. However, by keeping the head

covered, we can protect ourselves from all these diseases.

So, this was the scientific reason! Sanatan Dharma is completely scientific; science exists everywhere in Sanatan. This is the reason why some historians have always written against Sanatan, never allowing the truth to come forward.

Even if we talk about the practice of wearing a veil (ghunghat), there is no mention of covering the face in any Sanatan scripture. This practice was simply an arrangement made by women to hide their beauty from the lustful gaze of the depraved Mughal invaders and to protect their honor after the self-immolation of Queen Padmavati due to the fear of hunger-stricken wolves.

This is not the contribution of Sanatan Bharat. Covering the head and wearing a veil are different things!

Covering the head has scientific, social, and spiritual benefits, which both men and women should follow faithfully!



Chapter 3

Kanya Daan Or Dowry System?

In the Sanatana Dharma, which teaches us to always be content, how can those who believe in its principles be greedy?

In the Sanatana Dharma, where the honor of women is paramount, how can women be subjected to the clutches of greed?

And if this is greed, then where did this greed come from? We should think about this.

We should contemplate upon that Sanatan Dharma in which it is said, "**Sarve bhavantu sukhinah**", meaning we should strive to make everyone happy. In that Sanatan Sanskriti, how can one oppress a woman due to greed for wealth?

In the same Sanatan Dharma, that proclaims "**Vasudhaiva Kutumbakam**", meaning the whole world is one family, how can one part of that family cause distress to another?

In that Sanatan Dharma that refers to a wife as "**ardhangini**", how can a husband inflict suffering on her by being driven by greed for money?

In the Sanskriti that considers greed as the doorway to hell, why would anyone who follows that Sanskriti harbour greed for wealth?

Geeta Says That: -

विधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्वयं त्यजेत् ॥

(Chapter 16, Verse 21)

In other words, lust, anger, and greed - these three types are the gates to the destruction of the soul, meaning they lead it to degradation. Therefore, one should renounce these three.

In this system created by the British, so much wrong information has been fed into our minds about our own Sanskriti and traditions that even if someone tells us the truth, we won't believe it! This is because Macaulay, with a lot of thought, inserted all those things into our education system that defamed Sanatan and glorified the greatness of the British.

Through mediums such as TV, cinema, entertainment, education, etc., the idea has slowly crept into our minds that there were many wrongdoings in Sanatan Dharma.

And somewhere, the mistake was also ours that we believed in the words of those who ruled us, who oppressed us, who looted Bharat. We should not have believed the words of those people who broke our trust by becoming traitor.

The people of Bharat have more faith in the history written by the British, even though they know that the British tried to erase our history.

Dowry, which is said to be that in Sanatan Dharma, people from the bride's side give a sum of money to the groom's side and if the groom's side does not receive that amount, they commit adultery and oppress that woman.



Greed for dowry is not a Sanatan Practice

But is this the reality?

In ancient times, parents who performed the Kanya Daan ritual would lovingly provide the necessary materials for the daughter's marriage. This ensured that the daughter did not have to ask for anything upon entering her marital home, and

the in-laws could also understand her likes and dislikes.

Along with the daughter, a cow, a calf, or her dear friend would also be sent along, so that she would feel less like a stranger among new people in her new home.

In addition, certain items were given as gifts to the in-laws as a gesture of goodwill, voluntarily offered by the daughter's side. It reflected a sense of pride, affection, and naturalness, rather than a desire to exploit someone through demands and strict adherence to rules. In the land of Bharat, in the Sanatan Dharma, there existed the tradition of "**daan**" (charitable giving) and not the practice of dowry. In any scripture of Sanatan Dharma, any book, or any Upanishad, the word "dowry" cannot be found.

If this word itself does not exist in the ancient civilization, then friends, when and how did this practice come into existence? How did people start bidding farewell to their daughters by demanding wealth and material possessions from the groom's side?

Let's attempt to analyse this as well!

The discussion is about the medieval era when foreign invaders routinely abducted young girls during broad daylight. Women, particularly young girls, were subjected to abuse,

exploitation, and even rape by the invaders. These reprehensible incidents were occurring on a daily basis. In order to protect their family's honor and save them from this unjust fate, people devised a solution of somehow getting their daughters married off.

People have stopped paying attention to a girl's age, which has led to an increase in child marriages. Just because they both are child; people were even promising to arrange for her livelihood and business. They wanted to protect the girl child by sending her to her in-laws' house by giving money. Taking advantage of this helplessness, some greedy people started demanding a huge amount of money, wealth, property, land, and so on. The initial helplessness, which was meant to be taken advantage of, gradually turned into a frightening evil practice.

Today, there is no bondage; everyone has attained social and intellectual freedom. All classes are secure, yet we are not performing the "**Kanyadaan**" ceremony, but rather bidding farewell to the girl by giving dowry. Even the groom's side, instead of humbly accepting the "**Kanyadaan**" like King Dasharatha, are not showing any faith, but rather demanding valuable goods, exploiting the bride's side by speaking up and asserting themselves.

Why do we today equate the sacred bond of marriage with transactions and commercial agreements? Why are we tarnishing the Sanatan Dharma with inhumane acts like exploitation, abuse, disrespect, and murder? Why are we unable to follow our deities and their righteous actions and virtues while also we are worshiping them? Has greed surrounded us to such an extent that we no longer care about the contamination of our Dharma?

We must break free from this helplessness and return to the initial principles of our Dharma, the same practices that our ancestors embraced. Otherwise, there will always be attacks on the Sanatan Dharma, and they will continue to occur. This can only stop when we reform our habits, protect our civilization, and preserve our Sanskriti.

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Chapter 4

A Widow Woman Wearing White Clothes

Have you ever tried to understand Bhartiya traditions?

Have you made an effort to grasp the true essence of Bhartiya traditions?

Have you ever attempted to feel the underlying emotions of Sanatana Dharma?

I want to once again draw your attention to the fact that women are always respected in the Sanatan Dharma. Women have always been bestowed with the highest regard.

In the Sanatan Dharma, there is no mention in our Vedic scriptures of any kind of restriction on women. Certain rules were indeed established, which were to be followed not only by women but also by men. These rules were not based on superstition but rather a way to cultivate good character.

After centuries of subjugation, Bharat has lost its Sanskriti and forgotten its history. Today, Bhartiya traditions have become mere superstitions because people do not want to

understand them, they do not want to explore the science behind them, and they do not want to experience the underlying emotions.

However, when it comes to questioning the Sanatana Dharma, they should take the lead because it becomes an expression of their freedom. One thing to remember is that whenever a question arises, an answer is found. I want to provide that answer today, under the banner of freedom of expression.

The British attacked us not only with swords but also with their pens. They distorted our religious scriptures with the help of Max Muller, and those distorted scriptures were then presented to the citizens of Bharat, filling their minds with disdain for their own religious texts. Moreover, they used this as an excuse to shut down all gurukuls (traditional Bhartiya schools). Furthermore, Bharat was not devoid of double-faced individuals who trusted foreigners more than their own countrymen. This became the cause of the downfall of Bhartiya Sanskriti and civilization.

The British attacked us from all directions. They spread the lie that in ancient Bharat and in Hindu Sanskriti, women used to wear white clothes after their husband's death, and society forced them to do so, leading to their exploitation.

However, this is completely untrue. But where did this idea come into people's minds? It is necessary to ponder over this!



Men wearing white attire in rural areas

In the picture above, you can see that men were also wearing white attire. However, there is no mention in the religious scriptures of Sanatan Dharma that women should wear white clothes after their husband's death. Certain rules were established for both men and women. You may have seen your elders in your home wearing white clothes, whether they were your grandfathers or grandmothers. But it does not mean that they were being exploited; rather, it signifies their purity. And no one forced them to do so, rather they adopted this colour according to their own will.

Now the question arises, why was the colour white chosen to represent purity? Why not any other colour?

The activities performed by the elderly always have some underlying secrets. The things they reveal are completely true and significant.

Firstly, let's try to understand the importance of the colour white, which is why the elderly embraced it. From a scientific perspective, white is a neutral colour created by a combination of all seven colours.

When these seven colours come together, they become neutral or balanced, transforming into the colour white. Hence, we can say that after experiencing all the colours of the world, an elderly person becomes balanced and content, and no longer desires any other worldly colours. That's why they wear white garments.

Another reason could be that the colour white has a positive impact on health, which is particularly important for the elderly. Wearing white clothing keeps them fresh and revitalized. It brings a new energy flow within their bodies, which is why our elders adopted white garments.

The colour white is considered pure, symbolizing simplicity. It also represents peace. You may have often noticed that elderly people have a gentle and serene nature. Their character exudes a unique kind of love. Now, whether you believe it or not, it is all because of the white garments.

Wearing white clothing helps in maintaining mental focus. You must have noticed that students going to school wear white uniforms because it helps them stay focused on their studies. Similarly, the elderly also wears white clothing to keep their minds focused on devotion to God.

White clothing symbolizes knowledge, not mourning. Mata Saraswati herself adorns it. When a person becomes elderly, they are no longer fascinated by the worldly colours.

They gain the knowledge that there is nothing substantial in the worldly colours; whatever exists is God. It is to attain this knowledge that the elderly wear white garments.

The colour white is endowed with all qualities, which can be worn by students, men, women, and elderly individuals. It is not obligatory for only elderly people to wear white garments.

Now the question arises, if the colour white holds such significance, then where did this trend of compelling widows to wear white garments in society originate from?



Wearing white clothes by widow: The Lie

Let's see a fictional example. Four people live in a house: Ramesh, his parents, and his wife. Unfortunately, Ramesh's father dies in an accident, and his mother has also grown old and now wears white clothes (according to her wish). But when Ramesh asks her why she is wearing white clothes, his mother cannot answer. So, Ramesh assumes that after his father's death, his mother started wearing white clothes, and his wife thinks that when her husband dies, she will wear white clothes too. This belief was passed on to their children, who passed it on to their children, and so on in a continuous chain.

As this chain progressed, this belief started gaining publicity. Eventually, the British fulfilled the gap by claiming that widows are oppressed in the ancient Bhartiya Sanskriti. But the reason behind Ramesh's mother wearing white clothes was that she wanted to live a life of

simplicity. She had lost interest in any colour of the world. That's why she wore white clothes.

In ancient times, women considered their husbands to be everything, and when that was no longer the case, all other colours in their lives faded away. This was not oppression but rather respect given by Bhartiya women to their husbands, and the same respect that men gave to their wives.

It was not written in any religious scripture; it was an act of love, not exploitation. However, due to the influence of Western Culture, Bhartiya Sanskriti became clouded.

Even Sanatan Sanskriti says that: -

उदीर्घं नार्यभि जीवलोकं गतासुमेतमुप शेष एहि ।
हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सम्बभूथ ॥ 8 ॥

(Rigveda, 10th Chapter, Verse 18)

(Addressing the widow after her husband's death) Arise! The world is calling you back; whose side are you taking by clinging to a lifeless body? The one who held your hand and captivated you in this world has departed, liberated from it.

Therefore, before criticizing the Sanatan Dharma, it is essential to understand what the Sanatan Dharma itself says. There is a growing attempt to obscure the Sanatan Dharma through various mediums, including significant roles played by TV serials and cinema. As you may have observed, if a woman is dressed in Bhartiya attire, she is portrayed as an oppressive mother-in-law who mistreats her daughter-in-law. And the daughter-in-law will be depicted as civilized and sophisticated, imitating Western Culture.

Now you may say, who pays attention to such things! But if you don't pay attention, it does not mean that nobody does. Any harm caused to the Sanatan Dharma so far has been done with careful thought and understanding.

We should keep in mind that whenever something is spoken against the Sanatan Dharma, we should first examine it ourselves and then believe in it. Otherwise, it will be the same as it has always been.



Chapter 5

Breast Tax: History Without Facts

Was "Breast Tax" also one of the conspiracies that defame the ancient Bhartiya Sanskriti?

Why is there no evidence of the history of "Breast Tax"?

Is the history being presented to us logical or fictional?

Does it have any connection with leftists, communists, Mughals, and the British?

Sanatana Dharma, a Dharma where every individual is seen with equanimity, that is, all human beings are regarded with equality. Not only humans, but also animals, birds, nature, and others are treated with equal respect. There was no hierarchy of caste or status. No one was poor or rich. Love and affection were shared among all.

Numerous attempts were made to defame this glorious Sanskriti. Every foreign invasion aimed at plundering Bharat and destroying its civilization because the greatness of Bhartiya Sanskriti was unmatched by other nations. Therefore, in order to defame and destroy it, extensive efforts were made, and for this

purpose, various strategies such as manipulation, bribery, punishment, and division were adopted.

One of these policies was "Breast Tax," a historically baseless policy with no solid evidence to support its validity. However, it was propagated in such a way that people began believing it as the truth. Communists crafted the tale of Nangeli in a manner that led everyone to believe it and initiated an attack on the Sanatan Dharma. This resulted in divisions and discrimination among people, creating a hierarchy of social status. Consequently, many Hindus converted their Dharma. This is exactly what the communists desired!

But the truth cannot remain hidden for long; it eventually comes to light, or someone emerges to bring it forth. A heartfelt gratitude to those who have revealed the truth about the Breast Tax. I also want to contribute to this cause!

Before we uncover the truth about "Breast Tax," it is important to know what the false history of Breast Tax was based on. What was the political reason behind the creation of these fabricated stories by the British? When we closely examine this fabricated history, the truth will automatically reveal itself before us, and the veil of falsehood covering our eyes will be lifted.



Breast Tax: A Fictional Story

First of all, we attempt to explore the history that left an indelible mark on us, as narrated by the left-wing extremists regarding the "Stan Kar" (breast tax). According to left-wing historical accounts, during the reign of Raja Martand Varma (1729-1758) in the Travancore kingdom, the lower caste women were subjected to the imposition of the "Stan Kar," which forbade them from covering the upper part of their bodies. This tax was known as "Mulakkaram." It was imposed specifically on the Nadar and Ezhava communities. It served to maintain caste distinctions and was enforced by the Nair and Nambudiri Brahmins upon the lower castes. Following numerous revolts, when Nangeli defiantly presented her cut breasts as the tax payment, the uprising intensified, leading to the complete abolition of this tax in 1924. This

struggle saw significant contributions from Tipu Sultan and the British. Due to the increasing influence of the British, Hindu families in the region abandoned their ancestral faith and embraced Christianity. They were told that by converting to Christianity, they would be exempt from this tax, as they would no longer be considered Hindus. Influenced by the deceptive promises of the British, many Hindu families adopted the Christian faith.

This is a false history that is mostly propagated by historians, but no factual evidence is available for it. The reason being that during that time, both the historians writing history and the narrators of history were Britishers. They manipulated the minds of local people through the help of communists and folklore in such a way that they started believing that such things must have happened to their ancestors and they suffered greatly at the hands of the upper castes. However, in the Sanatan Dharma where there were no upper and lower castes, where will they get this suffering from?

If you want to read this false history, you can find it elsewhere. But let's discuss the arguments without paying much attention to this false history.

When was the breast tax implemented? You won't find any information about it because it was never mentioned by the leftist historians. However, according to leftist history, it was imposed during the reign of King Martanda Varma, which was from 1729 to 1758. So, we can estimate that it must have been introduced after 1729.

But the claim made by the leftists was that it was an age-old practice and that's why they attacked Sanatan Dharma. However, this argument falls apart because this tax was introduced after 1729, and Sanatan Dharma existed before that. Therefore, we can say that it is not a part of Sanatan Dharma. Behind this, there were the cunning policies of the British, which have several dimensions, and to understand it, it is essential for us to know about King Martanda Varma.

Who was the King Martanda Varma?

King Martanda Varma was born in 1706 and established the Kingdom of Travancore in 1729. He passed away in 1758 and is hailed as the architect of modern Travancore. His reign was so powerful that the British never managed to invade Travancore during his time. Under his rule, Travancore became the most powerful in southern Bharat.

He made significant contributions in expanding his ancestral territory and unifying the whole of southern Kerala. In 1741, he crushed the Dutch to disrupt their expansionist policy. He created a well-equipped standing army, weakened the power of the Nair aristocracy (who had been dominating the military of Kerala), and strengthened the northern border of the Travancore kingdom.



During the reign of Martanda Varma, Travancore was the most powerful state in South Bharat. Being powerful did not just mean having a greater military force, but also having a united society where people were cohesive and there were no divisions. They were prosperous and spiritually inclined. The true essence of power in any state lies in the unity of its citizens because power resides in unity.

Due to his immense power, it was extremely difficult to defeat Martanda Varma by the British solely through military force. As a result, he resorted to his cunning strategies and created a false misconception among the people of Travancore. This led to the society of Travancore becoming hollow and caste-based discrimination increased significantly. The British took advantage of this situation, and in 1795, the then ruler of Travancore, Karthika Thirunal Rama Varma (1724-1798), had to accept an alliance with the British. The conditions of this alliance were as follows:

- Every Bhartiya ruler entering into an alliance with the British had to accept the presence of the British army in their region and agree to pay for their protection.
- A ruler entering into an alliance with the British would not form any alliance with any other power nor declare war against any power without the permission of the British.
- The ruler would not appoint any European except the British, and if he was already doing so, he would dismiss them.
- In a situation of conflict with any other state, the ruler would agree with the proposals made by the British.

- The ruler would acknowledge the East Bharat Company as the supreme power in Bharat.
- In exchange for the ruler accepting these conditions, the company took responsibility for protecting the state from external threats and internal disorders.
- If the Bhartiya ruler failed to make the necessary payments through the alliance, a part of their territory would be taken as a penalty.

Afterwards, in society, caste-based discrimination persisted, and the British and the upper class continued to benefit from it. They hollowed out the essence of Travancore's Sanskriti. Many opportunistic contractors, who were willing to trade anything for personal gain, supported this cause by aligning themselves with the British. Some communists were also involved, which gave rise to fictional stories like "Breast Tax." To prove this true, history was manipulated along with words.

In the history written by the communists, it is stated that "Breast Tax" was performed in the 19th century by Nangeli, who cut off her breasts and presented them as tax to the tax collector. Due to excessive bleeding from the breast amputation, she died. Following this, her

grieving husband also jumped into her funeral pyre and died.

However, the character of Nangeli seems fictional because there are no facts about her birth and death in our history since it was never mentioned by the communists. Information about Nangeli's parents is also unavailable because the story itself is fictional!

This story begins with the journalist C. Radhakrishnan. In this story, he beautifully crafted the characters Nangeli and Kappan. To add spice, he also included the story of Nangeli's husband's suicide. This story was first published on March 8, 2007, in 'Pioneer.' Its Malayalam translation was also published on the same day in 'Mathrubhumi' and 'Manorama.'

Afterwards, various media organizations such as Vagabond, BBC, and Times of Bharat attempted to spread this story, considering it as true.

The story we repeatedly hear becomes ingrained in our minds. Similarly, Nangeli's story without facts was presented in such a way that it felt like a real story to us. And it did happen, but the truth was something else! Let's find out.

In Malayalam, "Tax" is called "Thallakaram." The term "Thallakaram" was used for voting, similar to how ballots are used. In Travancore, a tax was imposed for voting as well. However,

women were charged relatively lower taxes. because in Malayalam, "Mula" means "breasts." Therefore, in the story created to defame Sanatan Dharma, "Thallakaram" was changed to "Mulakkaram" and then depicted as "breast tax."

However, a question arises in my mind that if imagining such a thing was not an easy task, then where did the inspiration for it come from?

From a climatic perspective, Kerala is a region with a tropical monsoon climate, meaning it has a warm climate. To cope with this heat, both men and women in Kerala used to wear clothing only above their waist. This may sound strange to hear, but it is true. At that time, there was no discrimination based on gender in Kerala, so both men and women wore clothing above their waist.

This fact has been mentioned by many foreign travellers as well, such as a Dutch traveller named "Willem van Nieuhoff" who visited Bharat in the 17th century. He wrote about the attire of the then queen of Travancore, "Ashwathy Thirunal Umayamma," stating, "I was presented before the queen. She was surrounded by over 700 Nair soldiers dressed in Malabar-style clothing. The queen's attire was nothing more than a piece of cloth wrapped

around her waist. The upper part of her body was visible."



Willem van Nieuhoff & Ashwathy Thirunal Umayamma

William Van had also created a painting depicting his meeting with the Queen of Travancore. In this painting, it is clearly seen that the Queen and the people present with her either did not cover their chests with clothes or wore very small garments.

Furthermore, according to the travellers Pietro della Valle and John Hough, who visited Kerala in the 17th and 18th centuries, both men and women did not wear upper garments. Another traveller, Abbé Dubois, mentioned in his 1815 book "Hindu Manners, Customs and Ceremonies" that prostitutes covered their chests to attract customers. There, covering the breasts was considered an enticing act. Similarly, anthropologist Fred Fawcett mentioned that the

local residents of Malabar do not have a preference for covering their breasts or chests.

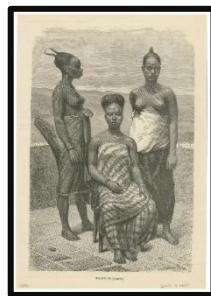
Let us see another example: -



Women of Rodiya
Community



Women of Africa: 1910



Women of Paris:
1868

Lets see the example of 20th century: -



A Nambudiri Brahmin woman from the 20th-century
Malayalam book by Kanipayur Shankaran Namboodiripad.



Nambudiri Brahmin women from
"The Cochin Tribes and Castes" written by
L. K. Ananthakrishna Ayyar.

There are several images and evidence available to suggest that this is merely a fictional story.

The pictures below depict women from Namboodiri families and affluent Nair families not covering their breasts. In reality, these women did not need to cover their breasts. It can also be understood that there was no "tradition" of covering breasts at that time.

The above images are of high-caste women from that era. Meanwhile, the images below are paintings created by the famous artist Raja Ravi Varma. Even in these paintings, the facade of this false story becomes evident.



The 19th century painting of Junior Rani of Travancore, Bharni Tirunal Rani Parvati Bai, by Raja Ravi Verma



Malabar Beauty by Raja Ravi Verma
19th century

Upon careful observation of these images, it becomes apparent that women have placed an unstitched fabric on their chests while wearing various types of jewellery. This suggests that they were not being exploited. The story of Nangeli clearly depicts an anti-Hindu mindset. Such stories are created solely to defame the

Sanatan Dharma without any factual basis, relying on fallacious reasoning.

Recently, T. Murli, a Malayali artist, has distorted the story of Nangeli in his created images. However, when we delve deep into understanding T. Murli, we discover that he speaks highly inaccurately about Hindu deities in his blog. This clearly showcases T. Murli's anti-Hindu mentality. Such expressions are given priority by news media like BBC, who assist in promoting them. However, this freedom of expression is only used against the Sanatan Dharma; it has nothing to do with reality.

Let's talk about some feminist organizations that have taken it upon themselves to uphold the dignity of all women in the world. It's a good thing to respect women, but before speaking against the Sanatan Dharma in which women have always been revered and honoured, such organizations should think twice. And even if it is assumed that such mistreatment exists among lower-caste women, there were also upper-class women who supported it. Where does the concept of a "patriarchal society" come from in this context? Sanatan Dharma was never patriarchal. It has become a habit to create unnecessary controversy. However, no one really did such things; it is just a fictional story that C. Radhakrishnan himself acknowledged.

And if they are concerned about the dignity of women, they should be asked why in Europe, when the cold season ends and a few days of warmth arrive, all European citizens, whether women or men, sit on the beaches and remove their clothes. Because that's how the climate is there. But no questions are raised there! And what would they say about the "porn industry"?

Now let's talk about the caste system established by the British.

The British appointed only those Hindus to political positions who were respected in society, not because they belonged to the upper caste, but because of their good deeds which earned them admiration in society. By doing so, they could garner support while living in Bharat. Gradually, they created a caste system to defame Sanatan Dharma, placing Brahmins at the top, followed by Kshatriyas, Vaishyas, and Shudras at the bottom, which was contrary to the original varna system of Sanatan Dharma that prioritized karma (deeds) over birth-based caste hierarchy.

Due to being placed at the lowest position, Shudras were deprived of education. According to the British caste system, those belonging to the upper castes were considered superior in education, which reinforced the caste system in their minds and led to the exploitation of Shudras. Sanatan Dharma is not to blame for this

because the British imposed restrictions on gurukuls (traditional schools), where equal education was imparted to all, regardless of their varna.

Due to the influence of the British education system, untouchability, a grave issue, was imposed on Bharat and the British made it synonymous with Sanatan Dharma. As a result, the lower caste people, created by the British, were prohibited from entering temples. Not only that, they were also denied access to temples from outside. And then the Malabar Rebellion happened!



Some pictures of Malabar Rebellion: 1921

When the Malabar rebellion occurred, it was initially against the British, but due to the British policy of "Divide and Rule," it turned into opposition against Hindus, exactly as the British desired!

This rebellion in Malabar is also known as the "Moplah Rebellion." Some historians believe it was an uprising against the British, while others

argue it was a Muslim movement against Hindus. Some historians see it as a protest against social discrimination. However, we must contemplate and use our intellect to ascertain the truth.

In reality, Turkey had lost in the First World War, and the British had dethroned the Caliph there. This British action angered Muslims worldwide, and thus began the Khilafat Movement to restore the throne of the Sultan of Turkey.

Now the question arises: If the anger was directed towards the British, how did the rebellion turn against Hindus? It was the trap set by the British themselves.

There was no shortage of deceitful people in Bharat. The British elevated those greedy individuals to high positions. They inflicted atrocities on other people in order to gain the support of the British because they were instructed to do so by the British. In return, they were rewarded.

And it was precisely due to these atrocities that the rebellion erupted in Malabar, which was less against the British and more against Hindus. As a result, hundreds of Hindu homes were destroyed, cows were slaughtered, thousands of Hindus were forced to convert, and more than 10,000 people were killed in this rebellion.

This uprising was crushed by the British, but it was not against Sanatan Dharma; it was against the system created by the Britishers. It included people from all communities. However, leftists always associate it with Sanatan Dharma because some Hindu families were also part of that feudal system.

Based on this uprising, the Vaikom Satyagraha began, which aimed to gain entry into the Vaikom Mahadeva Mandir. The situation was so dire that even the lower-caste people were not allowed to enter the mandir, let alone wander around it. And this situation was not due to Sanatan Dharma but because of the caste system created by the British. When a person is constantly told from childhood that they belong to a lower caste and should stay away, they will continue to do the same as adults. Vaikom Satyagraha was a nonviolent movement led by several Congress leaders, including Mahatma Gandhi.

This Satyagraha was against the caste system created by the Britishers, not against Sanatan Dharma. However, some leftists labeled it as a creation of Sanatan Dharma and continuously attacked on it. But in Sanatan Dharma, discrimination is never based on caste; it is based on karma and character, which determine a person's identity.

So, we were talking about the "Breast Tax" movement, which according to the leftists' version of history, supposedly ended in 1924, leading to significant unrest. However, if we examine history, no such rebellion is evident. The only significant movement that took place in 1924 was the Vaikom Satyagraha, which was a protest against untouchability. But even this untouchability was the fault of the British, not the fault of Sanatana Dharma. However, since history was in the hands of the leftists and communists, they conveniently declared the end of the "Breast Tax" movement in 1924 because they couldn't provide any other date!

Questioning the history, we have studied so far becomes easy because what is written in our scriptures, in our religious texts, contradicts our own Dharma as it has been taught to us. So, we have the right to ask questions!

Regarding the story of Nangeli, even if there is a shred of truth to it and such an incident did occur, it would not have been due to Sanatana Dharma. It happened because of the caste system created by the British, it happened because of the discrimination that has nothing to do with Sanatana Dharma.

But those who feel jealous of Bhartiya traditions cannot accept the fact that Bhartiya Sanskriti is so advanced. That's why they adopt various

tactics to defame the Sanskriti of Aryavarta, and this is one of those tactics they used.

Let's see another example: -

Why was Martand Varma called "Martand Varma"?

"Martand" was his name, and "Varma" was the title attached to it.

But do you know what "Varma" means in Malayalam?

"Varma" means "protector" or someone who safeguards the citizens of the state, who defends the country. Now you can imagine that Martand, who acquired this title, was the protector of society, which the community embraced. However, the British divided the nickname "Varma" in their divide and rule policy.

It was a remarkable game played by the British, and we too kept getting trapped in the webs they created. We should ask ourselves the reason behind this!



Chapter 6

Devdasi: The Half Truth

Is "Devdasi" the name of a tradition or a title?
Who were the Devdasi?

What was the contribution of Devdasi to Bharat's cultural heritage?

Would you like to know more about the art of Devdasi?

After reading so many chapters, you must have understood that foreign invaders made numerous attempts to defile Sanatan Dharma, adopting various strategies and destroying our cultural heritage, distorting our traditions in the process. Just like the practices discussed in previous chapters, the term "Devdasi" has also been misrepresented. It may sound strange to hear the word "dasī" because from childhood we are taught that "dās" means a servant or labourer. However, the true meaning of "dās" is someone dedicated to any person or thing, someone whose thoughts and emotions are devoted to that person. Similarly, Devdasi refers to a woman dedicated to God; a woman devoted to God. Devdasi means a servant of God; someone whose faith lies in God and who is wholly devoted to God. Likewise, Devdasi was a title

given to women who voluntarily dedicated themselves to God out of their own will.

You may have heard many men named Devadas, but what does it mean? Devadas means God's servant, someone who serves God or someone who is deeply devoted to God. Similarly, the title of Devdasi was given to women who willingly dedicated themselves to God.

Just as a man renounces the world and embarks on a quest for God, dedicating his body and mind to God, similarly, if a woman is devoted to God, what is wrong with that?

Now you will ask why one should embark on the search for God since childhood. My answer would be that there is no specific time to search for God, whether in childhood or old age. There have been many examples where sages and monks dedicated themselves to intense austerity in their childhood to seek God, renouncing worldly life. However, does this mean that God was exploiting them? This is the belief of the leftist ideology! Just as sages and monks practiced austerity from childhood, women too, out of their own will, surrendered themselves to God and were called "Devdasi."

Both men and women did this. Those who couldn't engage in intense austerity would live their lives in temples and were given various

titles accordingly. One of these titles was "Devdasi."

However, this was later deemed inappropriate by so-called social reformers. It was wrongly portrayed by Christian missionaries, whose churches often have incidents of immorality involving Nun.

Our history has been so distorted by these people that today we have to provide evidence to prove it, which can be considered our compulsion. Many people today won't even believe this evidence.

However, it is our duty to present the truth, even if someone believes in it or not!

Now let's find out who Devdasi actually were.

Who were Devdasi?



Devdasi

First and foremost, I would like to clarify that "Devdasi" was not a tradition, but a title. In

Bhartiya Sanskriti, Devdasis were respected women who dedicated their lives to serving God. They received this respect because they devoted their entire lives to the service of the Bhagwan. Devdasis lived in temples, ate there, assisted in divine services, learned various arts, and performed singing, instrumental music, and dance during worship ceremonies, among other duties. They performed numerous tasks, including providing religious education to the children around them and teaching them various forms of art. This contradicts the notion that women did not have the right to education, as here women were imparting knowledge.

The originators of various forms of art such as Kathak, Bharatanatyam, Kuchipudi, Mohiniyattam, Odissi, etc., can also be attributed to these Devdasi because it was through them that these art forms came into existence. Ragas, musical instruments, painting, and other arts also survived thanks to the Devdasi. Renowned singers like Lata Mangeshkar, Asha Bhosle, Madurai Shanmukhavadi Subbulakshmi owe their success to the Devdasi.

According to Bhartiya tradition, those who dedicate themselves to the country or to a deity and sacrifice everything for that spirit of dedication are honoured and respected by the people. Due to this sentiment, society used to

honor and respect the Devdasi. They were invited and revered in every ritual and received blessings. In a society that respected and sought their blessings, it is contradictory and unjust to subject them to exploitation as done by the British.

Now let's try to understand the life of a Devdasi and the activities they performed in their daily routine.

When a girl was dedicated to a deity, she had to wake up early in the morning during the auspicious time, the Brahma Muhurta. She had to clean the temple, take a bath, and be present in the temple for the worship of the deity.

But what was wrong with this? People longed to perform worship in the temples, a privilege that these women earned through their dedication.

After performing the temple rituals, the Devdasi would learn various arts from senior priests. These included dance, music, scripture studies, Vedic recitations, and other arts.

Every Tuesday and Friday, they would accompany senior saints and engage in devotional singing and chanting while touring from village to village. When the villagers offered them donations, they accepted them as a token of respect.

However, what is incorrect in this? Today, even the Foreigners accept Sanatan Dharma and engage in devotion to God, I have seen many Foreigners in Vrindavan who go from house to house collecting donations. We do not know the significance behind receiving donations, so we have considered it wrong. Receiving donations helps eliminate ego within us and teaches us to live in all circumstances. Understanding this hidden significance is not within everyone's grasp, especially those belonging to the leftist ideology!

The foreign invaders perceived Devdasi in a wrong way. They presented Devdasi as prostitutes because the British had never seen such a system in their own country. Now, whoever associates with them will be considered the same!

The British declared this system illegal by enacting many laws. Devdasi were then required to register themselves. Gradually, the social importance of Devdasi diminished, and people no longer respected them because they began to be seen as prostitutes.

And then began the exploitation, the exploitation of Devdasi by the British, by the Mughals!

Now, Devdasi had to sell themselves involuntarily. They had to do so against their will

because they had nothing left for food and drink, no clothes to wear, and society no longer showed them the same respect as before. So, what could they do in such circumstances?

The leftists didn't leave any stone unturned! They connected this issue with casteism and said that only women from lower castes become Devdasi. But these fools need to be explained with evidence. And why not provide evidence, after all, there were Bhartiya who supported the British, who misrepresented history and suppressed social traditions.

We must remember that the history we learn is forced upon us; our true history may never be known to anyone. We have to read it compulsorily because if we don't, we might fail in exams. This compulsion is also a gift from the British!

And if we look at it from today's perspective, even our Bollywood does the work of a prostitute! But we didn't question that. We associate it with freedom of expression. So, what about those women who were dedicating themselves to God because of their freedom of expression? Why were they questioned?

Dharma doesn't bind people; it teaches them how to live and surrender. Dharma never forces anyone to do anything or makes anyone helpless. But who will explain this to the leftists? They are

the ones who have never read any religious scriptures but raise questions based on competitive books. And the mistake was ours that we fell for their words. And when we fell for their words, we started oppressing women in the name of Dharma, even the temple priests became involved in the exploitation of Devdasi. There are no two ways about it, but what is the fault of Sanatan Dharma in this? What is the fault of Bhartiya traditions? If the British had actually read religious scriptures, this would not have happened, but the British did not allow us to read them.

The British destroyed Bhartiya Sanskriti, we all know this, but still, when it comes to those practices that were not even part of Sanatan Dharma but were created by the British, how can we trust all those practices!

We need to change this thinking; otherwise, even today's traditions will be misinterpreted, and we won't be able to do anything.

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Chapter 7

Child Marriage: The Offering of Predators

Does Sanatan Dharma permit child marriage or was it a result of people's compulsion?

If it was a compulsion, who enforced that compulsion and who benefited from it?

If foreign invaders were also involved in this, then why is Sanatan Dharma blamed for it?



Child Marriage

Before even starting the chapter, you must have understood that there will be a conspiracy to defame Sanatan Dharma through child marriage, which would have been orchestrated by foreign invaders. They have provided various types of evidence to prove it wrong, but there is no available testimony for these claims. In Bharat,

there never was a practice like child marriage because the facts presented by the leftist faction are baseless arguments.

We should also believe that if we set aside what we have read so far and study real history, including the history of Bharat as well as other countries, then the truth will become clear. Since Bharat had connections with almost all countries, its history must have some connection with the histories of other countries, and I want to establish that connection.

If we look at practices like child marriage, we often find them in Rajasthan, where parents used to get their children married at a young age. Also, in Kerala, which has the highest literacy rate, it is believed to have such practices. But is this true? No...!!

Let's try to understand the history of this:

Rajasthan, renowned for its valour, is a land where numerous brave souls have been born. Such a sacred land, which has always given birth to countless heroes in defence of Sanatan Dharma, would never conspire to defame its own Sanatan Dharma. So, who was behind the plot to tarnish Sanatan Dharma? It's a thought-provoking question!

Children's marriages, especially those of girls, were solemnized at a young age. This was not

because Sanatan Dharma promoted such a practice, but because no parent wanted to witness the atrocities inflicted upon our mothers and sisters by foreign invaders. Therefore, their marriages were conducted early. However, instead of speaking out against foreign aggressors, the leftists targeted Sanatan Dharma. Not only did they target it, but they also portrayed Bhartiya people as lacking in their own Dharma. They highlighted flaws that never existed and inserted them into our books, which we have been reading since childhood. And in our minds, the question never arose as to why?

I reiterate that Sanatan Dharma always respects women, but the history presented by the leftists always portrays the opposite. We should ponder over whose fault this is!

Now, let us examine the arguments presented by the Traitors of Sanatan Dharma: -

First and foremost, the argument put forward is that the practice of child marriage originated with the Aryans in Bharat.

Now, it should be asked of them, "Were the Aryans came from outside Bharat? And if they were, from which country did they come? And if they came from that country, then why is it not mentioned in its history that the Aryans left our country and went to Bharat?"

All these misleading statements were created by these left-leaning individuals, with the aim of undermining Bhartiya Sanskriti. However, our Sanskriti is so rich and robust that it cannot be undermined. Because the truth cannot be hidden for long; it eventually comes to light.

Another argument put forth by leftists is that there was widespread poverty in Bharat, so parents would marry off their children, especially their daughters, at a young age to avoid giving dowry.

Now if someone asks them who was called the "Saune Ki Chidiya", the straightforward answer is that Bharat was called the Saune Ki Chidiya. Now if Bharat is called the Saune Ki Chidiya, it implies that the people of Bharat must have been wealthy, so where did poverty come from? Secondly, they married early to avoid dowry, so we have already discussed the true form of dowry practice in the previous chapter. Dowry was not taken out of greed, but the items sent to the in-laws for the convenience of their daughter, the assistance that was provided, were called dowry. It was not taken or given for greed. The history of the leftists is proven to be illogical here as well!

It is often said that there was a significant lack of literacy in Bharat (Bharat). The people here did not know how to read and write, and

due to illiteracy, there were many social evils. That's why we were taught by foreign invaders.

Now, it is evident from the documents of the British themselves that the literacy level in Bharat was quite high before their arrival. The renowned Nalanda University, situated here, attracted students from all over the world. But this university was destroyed by Bakhtiyar Khilji, yet our textbooks will never tell us about it. There were not just one, but many such universities, like Vikramashila University, Taxila University, and others, which were famous worldwide for their education, but they are absent from our books. It is difficult to digest the fact that a country with such universities had low literacy!

Numerous arguments have been presented, but it becomes challenging to believe in them until we know the truth.

The breaking of celibacy, liberation from a girl's responsibility, having a joint family—these arguments lack substantial evidence. However, our education system continues to uphold them!

We believe that child marriages were practiced, but Sanatan Dharma had no involvement in them. There was no intention to oppress girls; it was merely a measure taken to safeguard their honor and protect them from foreign invaders. It

was not a tradition; it was just a solution. However, our history books only presented information that created a negative perception of our Dharma in our minds.

Now let's understand how child marriages came to an end. This is also a subject of discussion!

To end child marriages, several laws were enacted in history, and notable figures like Raja Ram Mohan Roy and Keshav Chandra Sen collaborated with the British government to implement the Special Marriage Act. According to this act, the legal age for boys' marriage was raised to 18 and for girls' marriage to 14. But it's worth pondering that those British who attacked Bharat, looted the honor of Bhartiya women, imprisoned them, and subjected them to oppression, did not consider the plight of women in their own society. These British people create astonishing narratives!

This practice is now banned, but we must keep in mind that it is not Bharat's gift, not Sanatan Dharma's gift, but rather a gift from foreign invaders, which we have preserved till today!

The leftists misrepresented various practices, associating them either with our religious scriptures or some form of divine incarnation, to make them appear wrong. However, they

overlooked the fact that in Bharat, there are not just one but multiple scriptures that are interconnected. Regarding the topic of child marriage, it has been said that the marriage of Bhagwan Ram and Sita took place during their childhood, supported by verses from Valmiki Ramayana's Aranyakanda, where Mata Sita introduces herself to Ravana.

Let's see the verses from 47th sarga of Valmiki Ramayana: -

उषित्वा द्वादश समा इक्ष्वाकूणां निवेशनो
भुंजना मानुषान् भोगान् सर्वं कामसमृद्धिनी ॥ 4 ॥

After marriage, I lived in Ayodhya, the capital of the Ikshvaku dynasty, for twelve years, where I enjoyed rare pleasures and fulfilled all my desires.

तत्र त्रयोदशे वर्षे राजामंत्रयत प्रभुः।
अभिषेचयितुं रामं समेतो राजमंत्रिभिः ॥ 5 ॥

Subsequently, in the thirteenth year, King Dasharatha consulted his esteemed ministers and considered the idea of anointing Bhagwan Ram.

तस्मिन्संप्रियमाणे तु राघवस्याभिषेचने।
कैकेयी नाम भर्तारमार्याः सा याचते वरम् ॥ 6 ॥

The preparations for Bhagwan Ram's coronation were underway when Kaikayi, who is my mother-in-law, requested a boon from the king.

परिगृह्य तु कैकेयी श्रसुरं सुकृतेन मे।
मम प्रब्राजनं भर्तुर्भरतस्याभिषेचनम् ॥ 7 ॥

Kaikayi, by manipulating my father-in-law through religious obligation, demanded exile for my husband and coronation for Bharata.

द्वावयाचत भर्तारं सत्यसंधं नृपोत्तमम्।
नाद्य भोक्ष्ये न च स्वप्स्ये न च पास्ये कथश्चन ॥ 8 ॥

She requested two boons from her husband, the righteous and noble King Dasharatha. Along with that, she declared that she would neither eat, drink, nor sleep today.

एष मे जीवितस्यान्तो रामो यद्याभिषिच्यते।
इति ब्रुवाणां कैकेयीं शशुरो मे स मानदः ॥ 9 ॥

Kaikayi stated that if Ram's coronation takes place, she would give up her life. Upon hearing this, my respected father-in-law, King Dasharatha, who held great respect for her, asked-

अयाचतार्थेरन्वथैर्न च याञ्चां चकार सा।
मम भर्ता महातेजा वयसा पश्चविंशकः ॥ 10 ॥

to request various types of other substances, but
she did not desire anything else. At that time,
my husband, the greatly radiant Shri
Ramchandra, was 25 years old.

अष्टादश हि वर्षाणि मम जन्मनि गण्यते।
रामेति प्रथितो लोके गुणवान् सत्यवाज्ञुचिः ॥ 11 ॥
विशालाक्षो महाबाहुः सर्वभूतहिते रतः।
कामार्तस्तु महातेजाः पिता दशरथः स्वयम् ॥ 12 ॥
कैकेय्याः प्रियकामार्थं तं रामं नाभ्यषेचयत्।
अभिषेकाय तु पितुः समीपं राममागतम् ॥ 13 ॥

And my age, calculated from birth, was 18
years. Shri Ramchandra, who is famous in the
world and is gentle, truthful, pure, with large
eyes and long arms, and who works for the
welfare of all living beings - my greatly radiant
Maharaja Dasharatha did not personally
perform the coronation to please Kaikayi.

These verses indicate that at the time of Mata
Sita's marriage, her age was 6 years and

Bhagwan Ram's age was 13 years, because after the wedding, they resided in the palace for 12 years. Then, when Bhagwan Ram went into exile, Sita's age was 18 years, and Bhagwan Ram's age was 25 years.

However, Tulsidas Ji has mentioned in the Ramayana that at the time of their marriage, Bhagwan Ram was 27 years old and Mata Sita was 18 years old.

वर्ष अड्डारह की सिया, सत्ताईस के राम।
कीन्हो मन अभिलाष तब, करनो है सुर काम।

Tulsidas Ji, while describing the time of Sita Ji's marriage, says that Sita Ji is 18 years old and Shri Ram Ji is 27 years old. Both are captivated by seeing each other and there is a captivating desire for marriage in their hearts.

(Sur kaam refers to virtuous deeds, actions performed for the welfare of the world. We all know that Shri Ram and Mata Sita came to the earth to destroy unrighteousness, which is why they are secretly pleased with each other by seeing each other.)

However, the thought-provoking aspect is that both poets have written the biography of the

same person. In other words, both poets have described the life of Bhagwan Ram. So, where did the difference in Bhagwan Ram's age come from in their compositions?

And let's assume that Bhagwan Ram and Mata Sita were married at the age of 13 years and 6 years respectively, then Bhagwan Ram must have lived for thousands of years.

दशवर्षसहस्राणि दशवर्षशतानि च।
रामो राज्यमुपासित्वा ब्रह्मलोकं प्रयास्यति॥
(वाल्मीकि रामायण, बाल कांड, सर्ग 1, श्लोक 97)

Bhagwan Ram led Ayodhya for eleven thousand years, meaning he remained the king of Ayodhya for eleven thousand years.

If you want to compete Bhagwan Ram, at least live for a thousand years!

Many Sanskrit scholars criticize the interpretation of this verse written in the Valmiki Ramayana. They believe that the verse has been misrepresented by the British, meaning that the British distorted its meaning. Now you might argue that the British didn't know Sanskrit, so how did they do it?

Let me tell you about one of them, named Max Muller, who was referred to as "Bhartiya Shiksha Mitra" (Bhartiya Education Companion) because he knew Sanskrit. With his help, the British

changed our own religious scriptures. These alterations were made in such a way that they appeared true when seen or heard. As the Gurukul system in Bharat was declining, nobody even knew Sanskrit anymore, and over time, there have been gradual changes in languages as well. In such a scenario, understanding the Ramayana written in the Satyuga era can be challenging in today's time.

Let's understand this with another example. We all know that Mata Sita's three sisters, Urmila, Mandavi, and Shruti, were married to Bhagwan Ram's three brothers, Lakshmana, Bharata, and Shatrughna, respectively, and they all started living with their respective life partners. According to a verse from the Bal Kaand of Valmiki Ramayana:

रेमिरे मुदिताः सर्वा भर्तृभिः सहिता रहः।

(Valmiki Ramayana, 77th Sarga, 15th Verse)

Here is something to think about. When Mata Sita was 6 years old, what would have been the age of her sisters? And then, what would have been the age of Bhagwan Ram's brothers? Just thinking about it makes it clear that the statements made about the ages of Bhagwan Ram and Mata Sita are all false.

However, the British overlooks the fact that the Ramayana is a very large scripture with numerous verses, and it was not possible to cover every verse. Because when Guru Vishwamitra came to King Dasharatha and requested to take Bhagwan Ram and Lakshmana with him, he referred to Bhagwan Ram as a teenager and asked how he would fight against the terrifying demons.

सब सुत प्रिय मोहि प्रान की नाई राम देत नहिं बनइ
गोसाई॥

कहँ निसिचर अति घोर कठोरा कहँ सुंदर सुत परम
किसोरा॥

All my sons are as dear to me as my own life, including Ram. Where are the extremely fearsome and cruel demons, and where are my beautiful sons in their prime youth!

Adolescence lasts until the age of 19, but here the word "adolescence" is used not to indicate age but to express a father's love for his son. Regardless of how old a son may become; he remains small in the eyes of his father.

Moreover, here, Vishwamitra sought sons for the purpose of eliminating demons, so why would a father not send his older children? But all this

was for the protection of the world from demons, which was only possible through the hands of Bhagwan Ram.

From this statement, we understand that Bhagwan Ram's age must have exceeded adolescence. We come to know more about it when Valmiki described the physical appearance of Bhagwan Ram.

अरुन नयन उर बाहु बिसाला।

नील जलज तनु स्याम तमाला॥

कटि पट पीत कसें बर भाथा।

रुचिर चाप सायक दुहुँ हाथा॥

He has the divine eyes, a broad chest, and massive arms. His body resembles the blue lotus and the Tamal tree. He adorns a yellow garment and wears a beautifully tied waistband.

In both hands, he holds a splendid bow and arrows.

Such stubbornness can only be seen in an adult! And this description predates the Mithila episode, even before Bhagwan Ram met Sita. For those who mock Hindu Sanskriti and traditions under the pretext of the age of Ram and

Sita's marriage, their issue is not Ram and Sita's marriage, but something else. The animosity against Sanatan Dharma drives them to this level, and it is a matter of contemplation.

Based on these examples, we can say that there was no practice of child marriage in Bhartiya Sanskriti, and I can show you many such instances that demonstrate that there were no customs like child marriage in Bhartiya Sanskriti.

In Dharma shastra (religious texts), a girl up to the age of ten is called a "kanya" (girl), and a girl up to the age of sixteen is called a "bala" (adolescent girl). Some scriptures state that a woman is a "kanya" until the age of sixteen. On the other hand, many Dharma shastra texts believe that an unmarried woman is a "kanya" until she gets married. There are different opinions among scriptures and scholars regarding the definition of "kanya." Hence, it cannot be definitively stated that "kanya" refers only to a girl under ten years old. An unmarried girl is also referred to as a "kanya," even if her age is greater than that. That is why the term "kanya daan" (giving away the bride) is prevalent in Bhartiya society for a girl's marriage.

The age of adulthood can vary in different time periods, and we can understand it in a way that

earlier humans lived longer, which is not the case today, and it may not be so in the future as well. However, it would be wrong to defame Sanatan Dharma based on this assumption.

But let's see our predicament. Today, we are compelled to make numerous efforts to prove our own religious scriptures right! However, Sanatan Dharma never teaches us to stop; that's why we will continue making such efforts!



Chapter 8

Caste System: Different From British Caste System

In Bhartiya Sanskriti, the Varna system was prevalent. So, where did discrimination based on caste originate from?

The society that was divided based on occupational roles, how did it become divided based on birth?

Wasn't the caste system a part of the British policy of "divide and rule"?



Four Varnas Mentioned in Bhartiya Sanskriti

Today, Bhartiya society continues to be divided on the basis of caste, and perhaps it may not sound pleasant to you, but the Brahmins sing praises of their qualities, the Kshatriyas sing praises of their qualities, the Vaishyas sing praises of their qualities, and the Shudras sing praises of their qualities. Today, we are all forgetting the importance of each other in

society. We are forgetting that we complement one another, and any deficiency in any one of us can weaken society.

The four varnas are like the limbs of a body. If any limb of the body is damaged and removed, the body becomes weak due to its absence. Similarly, any deficiency in one varna can make the nation weak. Foreign powers have attempted to exploit this and have deepened this divide from time to time. It affects the nation negatively socially, politically, and economically.

Today, even if we want, we cannot end this system because our constitution provides caste certificates to everyone, based on birth. So, the question arises, who is dividing this Bhartiya society? Sanatan Dharma or someone else!

Foreign powers know very well that Bhartiya society is connected to its traditions, Sanskriti, and Vedic scriptures. Therefore, if they want to attack, they have to attack its Sanskriti. And this attack is so destructive that even the coming generations witness its impact. Sanskriti is the foundation of any society, and if it remains fragile, the people in society will also be weak. They will become so weak that they can easily fall with a slight push.

The British took advantage of this situation. They divided society into an unjust caste system

and blamed it on Sanatan Dharma. They claimed that the caste system was prevalent in Sanatan Dharma, and it led to atrocities against the Shudras. Due to this, the Shudras developed a sense of inferiority. As a result, they started considering themselves separate from Sanatan Dharma. There is no need to provide evidence for this because we all know it!

The British provide various examples from the scriptures of Sanatan Dharma to prove a certain point, but they present them incorrectly, arousing a feeling of resentment. Our education system and reservation play significant roles in this. Our education system has taught us from childhood that Bharat has a caste system and that Bhartiya society is divided among different castes. Reservation is also based on this caste system. Even in elections, the votes of different castes are considered, and candidates are chosen accordingly. Everyone benefits from this discrimination, whether they are Brahmins, Kshatriyas, Vaishyas, or Shudras.

Creating such a deep divide was not within the capability of the Britishers. Hence, they must have needed the assistance of some middleman to exploit Bhartiya Sanskriti and engage in brokerage.

Now the question arises, where did the term "caste" come from, who created the caste system, and why?

We all know that Bharat has been invaded by looters from various places, including the Portuguese. When they came to Bharat, they saw that there were many diversities here. People engaged in different occupations—some performed religious rituals, some engaged in business, some stood for the defence of the nation, while others provided assistance to others. Seeing so many divisions bewildered them! It is only natural to be bewildered. Because where they came from, besides looting, there was no other work. So being astonished by this is not a big deal!

To study these diversities, the Portuguese explorers, including Vasco da Gama, divided Bhartiya society into different castes and tribes. And this system has continued till today. None of the castes they mentioned in Bharat can be found in Bhartiya religious scriptures.

The British conducted studies to learn about our society, dividing it, and we have also relied on their studies to understand our society, while we should have read our religious scriptures.

According to the caste census conducted in 1931, the number and population of backward caste

communities: In the report submitted by the Kaka Kalekar Commission in 1955, it included 2,399 castes in the OBC category, out of which 837 were extremely backward castes. On the other hand, the Mandal Commission included 3,743 castes in the backward category. But do we find so many castes in our scriptures?

Every foreigner who came to Bharat had one objective: to destroy Bhartiya Sanskriti, for which they adopted various methods. Christian missionaries made the greatest contribution to the destruction of Bhartiya Sanskriti.

By providing economic assistance, the Christians converted people's Dharma because during the British rule, Bhartiya people had become completely vulnerable, without food, clothing, or shelter!

In such a situation, they had no other option but to convert people's Dharma because when a person becomes financially weak, they are willing to do any kind of work, provided they receive some financial assistance. And the British not only looted wealth from Bharat but also forced the conversion of Bhartiya Dharma. And we were told that if it weren't for the British, Bharat would be in a miserable state! I don't know who says this foolishness, and who believes it!

Along with wealth, they also misrepresented the Bhartiya Sanskriti and the system that has been prevalent since Vedic times. This created an even stronger sense of inferiority in the minds of economically weaker people. And it actually happened!

Bhartiya society gradually became divided because the direct blow from the British was on the scriptures of Sanatan Sanskriti, which the entire Aryavarta believed in.

All the historical events are presented in a wrong way to us by these Britishers!

In the Mahabharata era, there was a skilled archer named Eklavya who learned archery considering a statue of Dronacharya as his guru. It is said that Eklavya belonged to the Bhil community, which is why Dronacharya refused to teach him as he was the guru of the royal lineage and denied imparting education to any Bhil's son. It was mentioned that Eklavya's father, Hiranyadhanu, was a Nishada, belonging to a lower caste. Due to his lower caste status, Dronacharya declined to teach him. However, this is not true.

Those who have studied the Mahabharata well would know the truth. But what about those who do not want to read their religious scriptures? In today's time, the number of such people is higher who do not have faith in their scriptures because

they consider them as symbols of a backward society. It is an astonishing mindset fostered by these left-leaning groups!

This passage is from the 131st chapter of the Adi Parva of the Mahabharata. When Ekalavya filled the dog's mouth with arrows, without causing any harm, the sons of Pandu introduced themselves to him. Ekalavya then said to them:

निषादाधिपतेवींरा हिरण्यधनुषः सुतम्।
द्रोणशिष्यं च मां वित्त धनुर्वेदकृतश्रमम् ॥ 45 ॥

(Mahabharat, Aadi Parv, Chapter 131)

Ekalavya said, "Warriors! Know me as Ekalavya, the son of Nishad King Hiranyadhanu and a disciple of Dronacharya. I have put in exceptional effort in the study of archery."

Hiranya Kashyap belonged to the Nishada community. However, during that time, like the present, there were no lower castes. These castes were created by the British! Some castes were portrayed as lower in order to divide society. Based on this, it can be inferred that Hiranya Kashyap, the chief commander of King Jarasandha of Magadha, was not depicted as belonging to any lower caste throughout the Mahabharata. So how did he become part of a lower caste? Castes did not even exist in ancient Bharat!

This fact was concealed by the British and leftists, and they knew very well that the coming generations of Bharat would not bother to open and examine their scriptures! But they were proven wrong. Today, Bhartiya youth are just as sensitive to their Dharma as the British were keen on proving them wrong.

Another incident often mentioned is the killing of Shambuka Rishi by Bhagwan Ram, who was labeled as a Shudra caste. This incident is mentioned in the Uttara Kanda of Valmiki Ramayana.

According to the 73rd chapter of Valmiki Ramayana's Uttara Kanda, once a Brahmin's son experienced untimely death, i.e., he died at the age of 14. The Brahmin became extremely grief-stricken and blamed Ram for it.

न स्मराम्यनृतं ह्यक्तं न च हिंसां स्मराम्यहम्।
सर्वेषां प्राणिनां पापं न स्मरामि कदाचन ॥ 7 ॥

केनाद्य दुष्कृतेनायं वाल एव ममात्मजः।
अकृत्वा पितृकार्याणि गंता वैवस्वतक्षयम् ॥ 8 ॥

I do not recall ever lying to anyone or committing murder, nor have I ever knowingly committed any other sinful act. Yet, unbeknownst to me which karmic consequence

led to it, this young boy departed for the realm of Yama (the god of death) without performing the final rites of his father.

नेदृशं दृष्टपूर्वं मे श्रुतं वा घोरदर्शनम् ।
मृत्युरप्राप्तकालानां रामस्य विपये ह्यम् ॥ 9 ॥

In the reign of Bhagwan Ram, such a dreadful incident neither appeared before the eyes nor reached the ears, wherein a child died even before its time.

रामस्य दुष्कृतं किञ्चिन्महदस्ति न संशयः।
यथा हि विषयस्थानां वालानां मृत्युरागतः ॥ 10 ॥

Therefore, undoubtedly, it is solely due to Shri Ram's Big misdeed that this young boy, who was living in his kingdom, has died.

Then Bhagwan Ram wonders in amazement how this boy's death could have occurred because of him, and what sin he committed that the people are suffering for. At that moment, Narada tells him that whatever he is about to reveal, Ram will have to act accordingly. Narada explains that in the Satya Yuga, only the Brahmins had the right to perform worship and rituals. When the Treta Yuga arrived, the Kshatriyas were also given the right to worship. However, in the Treta Yuga, the Vaishyas and Shudras did not have the right to

worship. The Vaishyas were given the right in the Dwapara Yuga, and the Shudras in the Kali Yuga. As the stages of dharma declined, the right to worship was gradually extended to other classes as well.

त्रिभ्यो युगेभ्यस्त्रीन्वर्णान् धर्मश्च परिनिष्ठितः।

न शूद्रो लभते धर्मं युगतस्तु नर्षभ ॥ 26 ॥

(Valmiki Ramayana, Uttar Kand, 74th Sarg)

In this ever-changing era, the righteous path of Dharma is established among the three varnas.

However, O noble man! In these three ages (Satya Yuga, Treta Yuga, Dwapara Yuga), the

Shudras do not have the right to perform austerities.

Then Narada Ji says: -

हीनवर्णो नृपत्रेष्ठ तप्यते सुमहत्पः ।

भविष्यच्छूद्रयोन्यां हि तपश्चर्या कलौ युगे ॥ 27 ॥

(Valmiki Ramayana, Uttar Kand, 74th Sarg)

Greetings, O noble one! However, even the lowly Shudras strive diligently. But in the age of Kali, beings born in the Shudra caste will also engage in penance.

अर्धर्मः परमो राजन् द्वापरे शुद्रजन्मनः।

स वै विषयपर्यन्ते तव राजन्महातपाः ॥ 28 ॥

अद्य तप्यति दुर्बुद्धिस्तेन वालवधो ह्यम्।
यो ह्याधर्मकार्यं वा विषये पार्थिवस्य तु ॥ 29 ॥

(Valmiki Ramayana, Uttar Kand, 74th Sarg)

Hey Rajan! Even if a Shudra performs austerity during the Dwapara Yuga, it is considered a grave sin. However, in your kingdom, at this very moment, an ignorant Shudra is practicing intense austerity. It is because of this that the son of a Brahmin has died. For when any wrongdoing or unethical act occurs in a king's realm, poverty spreads.

दुष्कृतं यत्र पश्येथास्तत्र यत्नं समाचरा
एवं चेद्धर्मवृद्धिश्च नृणां चायुर्विवर्धनम्।
भविष्यति नरश्रेष्ठ वालस्यास्य च जीवितम् ॥ 33 ॥

(Valmiki Ramayana, Uttar Kand, 74th Sarg)

Hey noble one! Wherever you see sin being committed, make efforts to prevent it at those places. By doing so, the growth of righteousness will occur, the lifespan of humans will increase, and even a dead Brahmin boy will come back to life.

Upon hearing this, Bhagwan Ram and Lakshmana set out to see the person who was performing such intense penance in their kingdom. They searched the western direction but found no one. Then they searched the eastern

direction and found no one there either. They proceeded to the northern direction but found no one there either. Finally, when they reached the southern direction, they came across an upside-down hanging sage on a tree. When they asked him, he revealed that he was a Shudra.

दक्षिणां दिशमाक्रामत्ततो राजर्पिनन्दनः।

शैवलस्योत्तरे पार्श्वे ददर्श सुमहत्सरः ॥ 13 ॥

(Valmiki Ramayana, Uttar Kand, 75th Sarg)

Shri Ramchandra Ji arrived from the eastern direction to the southern direction. There, he beheld a large lake towards the northern flank of the Vindhya Range, in the direction of the Shivalik Mountains.

तस्मिन्सरसि तप्यन्तं तापसं मुमहत्तपः।

ददर्श राघवः श्रीमाँलम्ब्वमानमधोमुखम् ॥ 14 ॥

(Valmiki Ramayana, Uttar Kand, 75th Sarg)

The great ascetic Shri Ramchandra Ji saw a meditating ascetic who was hanging upside down, with his head pointing towards the ground, performing intense penance.

राघवस्तमुपागम्य तप्यन्तं तप उत्तमम्।

उवाच च नृपो वाक्यं धन्यस्त्वमसि मुव्रत ॥ 5॥

(Valmiki Ramayana, Uttar Kand, 75th Sarg)

Bhagwan Ram, who had gone to the one who practiced intense meditation, said to him, "O blessed ascetic, you are truly fortunate."

कस्यां यान्यां तपोवृद्ध वर्तसे दृढविक्रमा
कौतूहलात् त्वां पृच्छामि रामो दाशरथिर्द्विद्वम् ॥ 16 ॥

(Valmiki Ramayana, Uttar Kand, 75th Sarg)

Greetings, steadfast seeker of asceticism! Well, let me tell you which caste you belong to. I am asked out of curiosity. I am the son of King Dasharatha, and my name is Ram.

When Bhagwan Shri Ram asked him repeatedly, the reason behind his meditation, he says that: -

शूद्रयोन्यां प्रजातोऽस्मि तप उग्रं समास्थितः।
देवलं प्रार्थये राम सशरीरो महायशः॥ 2 ॥

(Valmiki Ramayana, Uttar Kand, 76th Sarg)

Oh Bhagwan! I am a Shudra, born in a Shudra family. I am engaged in intense penance with the desire to attain heaven or attain divinity through this very body.

न मिथ्यादं वदे राम देवलोकजिगीषया।
शूर्द्ध मां विद्धि काकृत्स्थ शम्भूको नाम नामतः ॥ 3 ॥

(Valmiki Ramayana, Uttar Kand, 76th Sarg)

O Bhagwan! I desire to go to the realm of gods.
Therefore, I do not speak falsehood. Please
consider me as a humble servant. My name is
Shambhuk

As soon as he heard that, Bhagwan Ram drew his sword and his head turned separate with a thud.

भाषतस्तस्य शूद्रस्य खड़ं सुरचिरप्रभम्।
निष्कृष्य कोशाद्विमलं शिरविच्छेद राघवः ॥ 4 ॥

(Valmiki Ramayana, Uttar Kand, 76th Sarg)

Upon hearing these words from the low-caste individual, Shri Ramchandra swiftly drew his shining sword from its sheath and severed the head of that being.

All the Devi-Devta praised Bhagwan Ram for the task he accomplished.

तस्मिन्शूद्रे हते देवाः सेन्द्राः साम्निपुरोगमाः।
साधु साधिवति काकुत्स्यं ते शशंसुर्मुहुर्मुहुः ॥ 5 ॥

(Valmiki Ramayana, Uttar Kand, 76th Sarg)

Chanting the auspicious praises of Bhagwan Ram, all the gods, including Indra and Agni, began exclaiming, "How fortunate! How blessed!" as his head was severed.

The way we hear this discourse, one thing is clear that it raises questions about Bhagwan Ram's character in people's minds.

Many scholars believe that the Uttara Kanda was never a part of the original Valmiki Ramayana because all the distractions found in it are only present in this section and not in any other section. However, as it is human nature, if one does not understand the reason behind any of God's actions, they simply dismiss that action as false. This is completely wrong! We should try to understand the reasons behind those actions. We all know that "Hari is infinite, and so are His stories." In other words, even sages and ascetics sometimes fail to comprehend the divine play, so we as humans are insignificant. The leftists claim that Shambuka was killed because he was a Shudra. However, Shambuka was not killed just because he was a Shudra, but there is another reason behind it that you must know for yourself. I will present arguments in this book that contradict the arguments put forth by the leftists.

For example, Bhagwan Ram was a Kshatriya king who never attacked the unarmed or the elderly. So how could he behead an elderly person? And if he had to kill, he could have sent his army. Why did he personally go?

When the caste of a person is not determined by birth, how can that person be called a Shudra? If

he was performing worship, according to this calculation, he became a Brahmin because castes were determined based on actions. So, there should be no question of his killing.

There are many such arguments by the leftists that have no connection to the truth. Because if Bhagwan Shri Ram is called the ideal man in Sanatan Sanskriti, then there must be some reason behind it, it would not have been said just like that. Wherever the topic of Dharma arises, Bhagwan Shri Ram is always remembered, and there must be some reason behind it that we all have the responsibility to understand. We should understand!

With such arguments, we can say that the accusations made against Bhagwan Ram and Bhartiya Sanskriti are wrong. If we want to know the correct context of the Shambuka incident, we must definitely read the Ananda Ramayana and the Adbhuta Ramayana written by Valmiki, where we will find answers to all the questions. Bhagwan Shri Ram resided on this Earth for 11,000 years.

दशवर्षसहस्राणि दशवर्षशतानि च।
रामो राज्यमुपासित्वा ब्रह्मलोकं प्रयास्यति॥

(Valmiki Ramayana, Baal Kand, Sarg 1, Verse 97)

Bhagwan Shri Ram ruled for 11,000 years and then ascended to the realm of Brahma.

The Ramayana that we read describes the divine play of Bhagwan Ram for 50 years as narrated by sage Valmiki. The description of the remaining 10,950 years of his divine play is found in the Ananda Ramayana and the Adbhuta Ramayana. We should read those!

The leftists create a big controversy over another verse from Ramcharitmanas, that is:-

ढोल गँवार सूद्र पशु नारी, सकल ताड़ना के अधिकारी।

This is exactly what the British and leftists have done, showing our religious verses as incomplete. And incomplete knowledge is like poison. And this poison has seeped into our society as the sentiment of superiority and inferiority.

But did Goswami Tulsidas ji write anything wrong in this couplet?

Let's see the full verse: -

**प्रभु भल किन्ह मोहि सिख दीनी,
मरजादा पुनि तुम्हरी किन्ही।**

**ढोल गँवार सूद्र पशु नारी,
सकल ताड़ना के अधिकारी।**

(Sundar Kand, Ramcharitmanas)

These statements were spoken by the Bhagwan of the Sea to Bhagwan Ram. After three days had passed and the humble sea still did not provide a way for Lanka, Bhagwan Ram, in anger, attempted to dry up the sea with his arrows. At that moment, the Bhagwan of the Sea approached him, humbly apologized, and said, "It is good, Bhagwan, that you have taught me, a being with inherent nature. You have bestowed knowledge upon me, but this inherent nature of mine belongs to nature itself. It is you who has created this nature within me, and therefore I have followed it. However, from time to time, you should continue to teach me this lesson."

Here, Tulsidas Ji added a few lines to complete the verse and said, "Dhol, Gavaar Shudra Pashu Naari, Sakal Taadna Ke Adhikari."

Before creating a commotion over this matter, one should have understood Hindi grammar. In Hindi grammar, there is a figure of speech called "Shlesh Alankar," under which a word is used in multiple senses in poetic compositions. This figure of speech has been employed in these lines as well.

Here, the word "Taadna" has been used with various meanings. The meaning ascribed to the word by leftist individuals is merely "to beat." However, think for yourself whether Goswami

Tulsidas Ji could make such a statement. No, right!

This was a ploy by the British to break down the fabric of Bhartiya society.

The word "Taadna" has different implications, such as playing an instrument, seeing, taking care of, and educating. In other words, until you play the drum, it will not make any sound. If someone is a fool or uneducated, they should be educated, they should be taught. Women are an important part of society; therefore, they should be taken care of. Even animals should be looked after because they were once a part of the family. Equal attention should be given to them as well. Now, when it comes to low-caste individuals, "Shudra" is not a caste; it means someone who provides assistance. So here, Tulsidas Ji is saying that those who have helped you should also be taken care of, they should be respected.

But the education system of Macaulay has ruined everything. It has divided society into high and low, and filled people's minds with so much discrimination that today they don't want to listen. If you tell them something, they demand proof. But where will you bring the proof from when there is none left?

This education system has ingrained in our minds from the beginning that there was caste discrimination in Bharat, which led people of the

so-called lower castes to embrace Buddhism and Sikhism. And let's see how this narrative was propagated. The leftists proclaimed, "How can you follow the so-called Sanatan Dharma, in which Bhagwan Ram is called Maryada Purushottam because he killed a Shudra for the sake of protecting the Dharma? You have been subjected to atrocities by everyone in this Sanatan Dharma, and it continues to happen today. That's why They should change your Dharma."

But who will tell these fools that Buddhism and Sikhism are separate from Sanatan Dharma? And if they were separate, why do the Jataka tales of Buddhists mention characters from the Ramayana? Why is Bhagwan Shri Ram revered in the Guru Granth Sahib as well?

Mention of characters from the Ramayana in the Jataka tales of Buddhists:

In Sanatan Dharma, the valour of King Harishchandra, born in Satyuga, is often mentioned. The story of King Harishchandra is also included in the Mahavesantara Jataka (547), which emphasizes the importance of charity. In the Kattahari Jataka (7), the episode of Shakuntala is given just like it is in Sanatan Dharma. The detailed description of King Janaka of Mithila is found in the Suttavasa Jataka (402) and the Mahajanaka Jataka (359).

Similarly, in the Dasharatha Jataka (461), King Dasharatha and Bhagwan Ram are written as Bodhisattva Rama, and the description of Lakhana Kumar and Sita is also mentioned. The Sam Jataka (540) mentions the story of the Jain ascetic Kumar, who was devoted to his ancestors.

Mention of Bhagwan Ram in the Guru Granth Sahib:

The name of Bhagwan Vishnu, referred to as Hari in Hindu scriptures, is repeatedly used as the word "Bhagwan" in the Guru Granth Sahib. Similarly, the name "Ram" is also used. The words "Prabhu" and "Gopal" are also mentioned frequently.

Some are the examples given below: -

साथो राम सरनि बिसरामा ॥ बेद पुरान पड़े को इह गुन
सिमरे हरि को नामा ॥१॥

(Ragu Gaudi, Page 220, Shri Guru Granth Sahib)

The Vedas, Puranas, and other scriptures testify that the only way to attain liberation is for a sentient being to seek refuge in the shelter of Bhagwan Ram and find solace in His divine presence, while constantly meditating on the name of Ram.

कहु नानक सोई नर सुखीआ राम नाम गुन गावै।

(Ragu Gaudi, Page 220, Shri Guru Granth Sahib)

Shri Guru Teg Bahadur Ji says, "Only that person is truly content who sings the praises of the name of Bhagwan Ram."

आजु कालि फुनि तोही ग्रसि है समझि राखउ चीति ॥ कहै
नानकु रामु भजि लै जातु अउसरु बीत ॥२॥१॥

(Page 631, Shri Guru Granth Sahib)

The time has come today to turn you into my own grass. That means time is passing, and making a mistake in it will be a heavy blunder. Therefore, it would be appropriate to chant the name of Ram in the time available.

Now imagine that even in the Buddhist and Sikh Dharmas, there is mention of Bhagwan Ram. This implies that those who follow Buddhism and Sikhism must have been inspired by Bhagwan Ram, meaning their connection remained with Sanatana Dharma. So, who is responsible for creating divisions among them?

The mention of Bhagwan Ram in Buddhist and Sikh scriptures is because of misinterpretation and misunderstanding by certain sections of society. These people, who were never considered low caste, adopted Buddhism and Sikhism due to being incorrectly guided. The problem is not that they embraced Buddhism or

Sikhism, but that they consider themselves separate from Sanatana Dharma. Buddhism, Sikhism, and Jainism are not separate from Sanatana Dharma; their way of worship is just different. They are all fundamentally Sanatani. We know we are not separate, but those who don't know create disturbances.

I want to make it clear to them that the establishment of Buddhism was not against Sanatana Dharma but rather aimed to explain Sanatana Dharma correctly and rediscover its ancient form. Similarly, the establishment of Sikhism was for the protection of Sanatana Dharma. Sikh brothers have made a significant contribution to the protection of Sanatana Dharma. However, it feels bad when they talk about being separate from Bharat today.

All of this has happened because of the Traitor of countries who can do anything for their own benefit, and we have seen many examples of such behaviour in front of us. But if we still get lost, then the mistake is ours.

It has been said by leftists that Buddhism and Sikhism are mostly adopted by people from lower castes. Oh brother, in Bharat, the castes were created by the British, they did not exist in this way. So, the concept of high and low caste is far from reality!

Now let us explore what the Bhartiya scriptures have to say about this subject. What was the significance of the varna system described in Sanatana Dharma? Why was this system established? And who is actually referred to as a Jaati?

First and foremost, we need to understand and set aside the definition of "Shudras" provided by the British and leftist factions.

According to Rigveda: -

यस्य विश्वानि हस्तयोः पञ्च क्षितीनां वसुं
स्पाशयस्व यो अस्मधुर्गिदव्येनवाशनिर्जहि ॥३॥

(Rigveda, Mandal 1, Sookt 176)

Hey Indra Dev! In your hands lies the magnificent wealth of five types of beings. May you vanquish our rebels and destroy them like the lightning that falls from the sky.

In this mantra, while invoking the blessings of Indra, the deity who ensures the welfare of all four varnas - the Brahmins, Kshatriyas, Vaishyas, Shudras, and the Nishads, it is said that anyone who causes suffering to these varnas should be destroyed by your power. In other words, this prayer seeks the well-being of all types of people, without any discrimination or bias.

वयमग्ने अर्वता वा सुवीर्यं ब्रह्मणा वा चितयेमा जनाँ अति
अस्माकं द्युम्नमधि पश्च कृष्टिषूच्चा स्वर्णं शुशुचीत दुष्टरम् ॥10॥
(Rigveda, Mandal 2, Sookt 2)

Hey Agnidev! Let us become capable in the human community by means of valour or knowledge and excel. Let us shine like the sun, at an elevated and infinite level, and become a beacon of unattainable wealth for others in the five castes of society.

Here, Sage Gritsamada, Bhargav Shaunaka Rishi, praises Agnideva and says that the patron should become so powerful and noble that they can extend their wealth to those individuals in society who are unable to attain it. This means that here, all the varnas (Brahmins, Kshatriyas, Vaishyas, Shudras, and Nishads) have been seen with equal perspective. And here, there is a sense of compassion towards assisting the incapable individuals.

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः।
अस्तु तदस्य यद्वैश्यः पद्म्भ्यां शूद्रो अजायत ॥12॥
(Rigveda, Mandal 10, Sookt 90)

In essence, in the mighty body of a man, the Brahmins are referred to as his face. The Kshatriyas are called his arms. Both his thighs are known as the Vaishyas, and both his feet are referred to as the Shudras.

In this hymn, it is said while illustrating the vastness of the all-pervading Virat Purush, who created the universe, that His face is referred to as the Brahmin, His arms as the Kshatriya, His thighs as the Vaishya, and His feet as the Shudra. However, it does not mean that by calling the feet Shudra, they were designated as the lower stratum of society.

The reason the face is called Brahmin is because, just as the face helps the body see the right direction, similarly, the Brahmins guide society in the right direction. The arms are called Kshatriya because, just as the hands protect the body through physical defence, i.e., safeguarding the body from external attacks, similarly, Kshatriyas protect society from external forces. The thighs are referred to as Vaishya because, just as the thigh bone provides internal strength to the body, similarly, Vaishyas strengthen society by improving its economic system. The feet are called Shudra because feet assist in the movement of the body, and if there were no feet, the body would remain in one place. Similarly, if there are no helpers in society, then all other functions of society would come to a halt, and social progress would be hindered. These very helpers are called Shudras.

In the same Rigveda, it is mentioned further that the Earth also originated from the feet of the

Purush. So, does that mean the Earth is impure too? Then why do you reside on Earth? Leave it!

नाभ्या आसीदन्तरिक्षं शीर्ष्णा द्यौः समवर्तता
पद्म्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ अकल्पयन् ॥14॥

(Rigveda, Mandal 10, Sookt 90)

From the navel of Virat Purush, space originated; from the head, the divine realm; from the feet, the Earth; and from the ears, the directions and worlds were born.

This system of letters was described in our Vedas in a cryptic language, which requires us to study the Vedas in order to understand it. Otherwise, anyone can say anything, and we would believe their words.

In the Atharva Veda as well, the idea of equality is emphasized everywhere. Nowhere can we find evidence that the Shudras belonged to the lower strata of society or were subjected to exploitation. Instead, we find harmony and the essence of love prevailing everywhere. For Example: -

प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु।
प्रियं सर्वस्य पश्यत उत शूद्र उतार्ये ॥1॥

(Atharv Ved, 19th Chapter, Sookt 62)

Hey Agni dev! Make me the favourite of the gods. Make me the favourite of kings as well. In other words, make me the favourite of all who behold me, whether they be low-born or noble.

Let me become everyone's beloved.

Here, people are also praying to the Agni Dev in order to become everyone's favourite. However, a person can only become someone's favourite if they behave well with them. This means that during Vedic times, everyone made efforts to become favourites by treating each other kindly. So, where did the concept of oppressing the Shudras come from? This is a thought-provoking question!

According to Yajurved: -

रुचन्नो धेहि ब्राह्मणेषु रुचं राजसु नस्कृधि।
रुचं विश्येषु शूद्रेषु मयि धेहि रुचा रुचम् ॥47॥

(Yajurved, Poorvardh, 18th Chapter)

O Agnidev! Illuminate us with your divine light, establish the radiance among the Brahmins and Kshatriyas, and also bestow the light upon the Vaishyas and Shudras. Bestow your light upon me as well. Shower us all with the grace to become illuminated beings.

A prayer is being made here to make everyone enlightened. There is no room for any kind of

discrimination. So how can we say that there used to be discrimination in Bhartiya society?

According to Yajurved, the functions of all the four Varnas are: -

ब्रह्मणे ब्राह्मणं क्षत्राय राजन्यं मरुदृश्यो वैश्यं तपसे शूद्रं तमसे
तस्करं नारकाय वीरहणं पाप्मने क्लीब माक्रयाया ८ अयोगं
कामाय पुंश्चलूमतिक्रुष्टाय मागधम् ॥५॥

(Yajurved, Uttarardh, 30th Chapter)

Just as darkness is suitable for a thief, hellish punishment is suitable for a wicked person, sin is suitable for an impotent person, endeavour is suitable for a buyer, and promiscuity is suitable for work. Similarly, knowledge of the Absolute is suitable for a Brahmin, protection is suitable for a Kshatriya, maintenance and nourishment are suitable for a Vaishya, and service is suitable for a Shudra.

The intention behind service work was not to exploit the Shudras because they were their servants. The essence of service work was that the Shudras provided their services to the other three varnas in exchange for wealth.

In today's context, in any organization, all employees receive salaries. Does this mean they are being exploited? No!

Just as in the Vedic era, individuals were divided based on their karma, the same division exists

today. Anyone who works under someone else today is called a Shudra in the language of the Vedas. Now, if the son of a Shudra engages in business, he will be called a Vaishya. If the son of a Shudra performs the task of giving directions, he will be called a Brahmin. If the son of a Brahmin works under a Vaishya, he will be a Shudra. If the son of a Vaishya stands up for national defence, he will be a Kshatriya. If the son of a Kshatriya works under a Brahmin, he will be a Shudra. All of this was determined based on karma, not birth!

The system that existed in Vedic times is still being followed today. But if we look at the policy of the British, they labeled the system created in the Vedas as wrong and misled us in order to prove themselves as the highest caste. However, they copied the same system and presented it to us under their own name so that we wouldn't develop a feeling of animosity towards them.

There is also a famous shloka from Shrimad Bhagwat Geeta which says that: -

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥13॥

(Shrimad Bhagwat Geeta, Chapter 4)

Bhagwan Krishna says, "The four varnas - Brahmins, Kshatriyas, Vaishyas, and Shudras - were created by me based on their qualities and

actions. However, even as the creator of this system of creation and other activities, know that I am truly the imperishable and ultimate God, who is actually non-doer."

Here it is clearly stated that individuals were divided based on their qualities and actions, not on the basis of birth.

Further Geeta has told the various functions of Four Varnas: -

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥41॥

(Shrimad Bhagwat Geeta, Chapter 18)

Hey Parantap! The duties of the Brahmins, Kshatriyas, Vaishyas, and Shudras are divided based on the inherent qualities they possess.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥42॥

(Shrimad Bhagwat Geeta, Chapter 18)

Controlling the Mind, Subduing the senses, enduring hardships for the sake of righteousness, remaining pure inwardly and outwardly, forgiving others' faults, keeping the mind, senses, and body disciplined, having faith in the Vedas, scriptures, God, and the afterlife, studying and teaching the Vedas and scriptures,

and experiencing the essence of the Supreme Being - all these are the natural duties of a Brahmin.

शौर्य तेजो धृतिर्दक्ष्यं युद्धे चाप्यपलायनम्।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥43॥

(Shrimad Bhagwat Geeta, Chapter 18)

Valour, swiftness, courage, astuteness, and unwavering commitment to battle, offering donations all these are inherent actions of a Kshatriya.

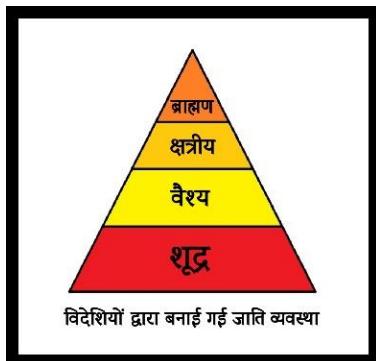
कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम्।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥44॥

(Shrimad Bhagwat Geeta, Chapter 18)

Farming, cattle rearing, and buying/selling are the natural occupations of the Vaishya community, characterized by truthful dealings. Likewise, serving all the varnas (social classes) is also the natural occupation of the Shudra community.

The caste system in Sanatan Dharma was based on a person's nature. It was exactly the opposite of the caste system created by the British. The British classified Brahmins, Kshatriyas, Vaishyas, and Shudras in a hierarchical order,

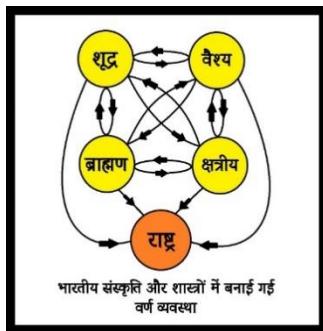
placing Shudras at the bottom. As a result, social discrimination started increasing. We can understand the caste system created by the British through the illustration provided below:



While Sanatan Dharma states that the four varnas (castes) were created based on an individual's nature and not on their birth, various aspects of a person's nature can be observed. For example, someone may possess the ability to provide guidance, which we refer to as a Brahmin. Another person may possess physical strength, which is utilized for the defence of the nation, and we call them Kshatriyas. Someone may have a business-oriented mind and contribute to the country's economic system, and they are known as Vaishyas. There are also those whose nature is supportive and willing to undertake any task, and they provide assistance to everyone, and we refer to them as Shudras. These categorizations

were based on individuals' inherent nature, not their birth!

Each had importance for the other, and if there were any deficiencies in society, it would be akin to a disabled body part that cannot perform any function. This can be understood from the following illustration:



Now let's understand who was referred to as "Jaati" during the Vedic period.

Based on the origin of any object, its Jaati (caste) were determined, but its meaning was different from the Caste created in the British era and leftist ideologies. The Nyaya Sutra states that:

समानप्रसवात्मिका जातिः॥

Those who have a single source of origin for their birth, meaning their method of birth is the same, and who cannot be transformed into any other caste, whose physical structure is

identical, they are referred to as a particular caste.

The sages have primarily divided living beings into four broad categories:

1. Udbhij (Born from the Earth): This category includes plants, trees, creepers, and other vegetation that grows from the Earth.
2. Andaj (Born from Eggs): This category includes birds, reptiles, and other creatures that are born from eggs.
3. Pindaj (Born from the Womb): This category includes mammals, including humans and animals, that are born from the womb.
4. Ushmaj (Born from Heat): This category includes microorganisms and other tiny life forms that are generated through favourable temperature and environmental conditions.

Every living being of a particular species shares physical similarities in their bodies. One caste cannot be transformed into another caste, and different castes cannot interbreed. Therefore, caste is created by God. Just like various animals such as elephants, lions, rabbits, etc., have different species, the entire human society is one caste. Brahmins, Kshatriyas, Vaishyas, and Shudras cannot be different castes because there

is no physical distinction among them and there is no variation in their birth origins. Now, here the meaning of caste is not what the British described.

In reality, we have become accustomed to understanding the English language as modern! If something is said to us in English, we easily accept it, but if the same thing is said in Hindi or Sanskrit, it becomes a challenge for us. We have developed a very good mindset.

If it is called "Species," then it is fine, but if it is called "caste," then it implies discrimination based on birth. If it is called "Employee," then it is fine, but if it is called "Shudra," then it implies exploitation.

We need to change this thinking. We need to erase everything that has been filled in our minds so far, otherwise, society will keep dividing, and those who divide society will achieve their goals.

Unfortunately, today we have forgotten these fundamental teachings of the Vedas, which are considered the foundation of our Sanskriti. Today, we are stuck in erroneous concepts that involve accepting the caste system based on birth and engaging in discriminatory behaviour with individuals born in so-called Shudra castes.

The misleading imaginations of the so-called communist reformers have already sown the

seeds of division in society, causing immense harm. Unfortunate as it is, people referred to as Dalits feel themselves disconnected from the mainstream of society. The only solution to this is for us to return to our roots, in other words, we need to return to the Vedas and reinstate our mutual understanding.



Chapter 9

Witch Hunting: Not The Part Of Bharat

Was calling women witches or demons and then killing them a part of Bhartiya Sanskriti?

Where did this practice of witch-hunting come from in a prosperous country like Bharat?

Was this also a strategy employed by the British to keep Bharat enslaved?



Witch: Not the part of Bharat

First and foremost, we should understand what witchcraft was and why it remained confined to tribal areas only.

The propaganda spread by leftists was solely aimed at defaming the Sanatan Dharma and keeping Bharat enslaved. It had no basis in reality. As they say, if a lie is repeated often enough, it starts to seem true. People also got

caught up in this conspiracy, and numerous innocent women had to suffer various forms of torture, such as being burned alive, killed, beaten, and subjected to various gruesome atrocities in the name of black magic. Inspired by the British and their ideology, so-called social reformers claimed that "people in rural areas of Bharat were involved in superstitious activities like magic and witchcraft."

When the crop harvest was poor in a village, a family's financial situation would deteriorate, or a child's health would worsen, or someone would die unexpectedly, in such situations, rural people would hold a lower-caste woman responsible for all these events.

That woman would be labeled a witch, and she would endure numerous tortures. For instance, she would be hanged upside down, chili powder would be put in her eyes, she would be tied to a tree and beaten, and so on. Most of the victims of this superstition were women, especially from the lower castes!

According to our fabricated history, it was said that if a person had a lower-caste family living in their neighbourhood and any misfortune occurred with that person, the entire blame was placed on that family. Such accusations were often made to seize the wealth of that family.



Tormenting the alleged witch by hanging upside down from a tree

The leftists claim that there is no written history of this in Bharat because these acts were committed by the villagers and were not mentioned in any government documents. But if there were no written records, how could they distort the history? In other words, if there was no evidence of such events in history, why did they claim that people in Bharat did not maintain written records? Have these leftists lost their minds?

One thing to consider here is that if the leftists have created such stories in Bharat, then they must have seen something similar somewhere. They must have had some level of intelligence to not simply invent stories out of thin air. Indeed, they witnessed such events, not in Bharat but in

their own countries in Europe. And I am not saying this, but an article published in the National Catholic Reporter on October 25, 2017, states that "more than 100,000 witches were killed between 1450 and 1750." And the majority of the victims were women. This fact is not mentioned in just one article, but is mentioned in several articles.

In the book "The Witch Hunt in Early Modern Europe," Brian P. Levack writes that in the early modern period of European history, from around 1450 to 1750, thousands of women were killed on charges of being witches. He further states that until the end of the 16th century, many educated European citizens believed that witches not only practiced dangerous magic but were also involved in various forms of demonic activities.

According to Berkeley Law, there were two waves in the process of Witch hunting in early modern Europe: the first wave occurred in the 15th and early 16th centuries, and the second wave occurred in the 17th century, during which witches were seen throughout Europe. However, the highest number of witches was observed in southwestern Germany, where between 1561 and 1670, over 90,000 witches were captured and killed. But in Bhartiya history, there is no

evidence of any such incidents where a woman was persecuted by being labeled as a witch.

So why are we reading about this incident in Bhartiya history today?

The British established their dominance over Bharat not through warfare but by destroying Bhartiya Sanskriti. There was no Bhartiya state that they conquered in battle. They made treaties with each state, but through cunning means. They first weakened those states with their policies and then made treaties to establish their dominance. The British knew very well that Bharat is known for its Sanskriti, Bharat is known for its history. And if they wanted to establish their dominance over Bharat, they had to erase its Sanskriti, its history. That's why they brought about changes everywhere, whether it was in Bhartiya history or Bhartiya Sanskriti.

If we look at the history of witchcraft that was narrated to us by the British and leftist historians, we need to pay attention to certain facts that were used to portray the history of witchcraft inaccurately and defame the Sanatan Dharma.

Each fact presented by the British concealed a deep strategy, through which they divided and fragmented Bhartiya society. We should question all these facts, such as:

- **We were told that witchcraft was found in rural areas. Now the question arises why not in urban areas? Did the people in those rural areas have so much time to harass someone by labelling them as witches?**

During the colonial era, the British attempted to control rural areas in Bharat. Since there was more land for agriculture in rural areas, they wanted to persuade the rural people, but they did not comply. This led the British to foster a sense of animosity towards each other in their minds. Now the villagers became gullible and fell for the words of the British! If the British had fought against the rural people, they would have suffered because the strength of rural people is reflected in their sustenance. Therefore, the British took advantage of their innocence. The witches the British saw in innocent European women, they also saw in Bhartiya women. This led them to start planting this idea in the minds of the villagers and instilled a sense of fear in them, which made even the rural people see witches among the women of their society. And that's where this evil practice began.

- **The Britishers claimed that Bhartiya society was trapped in superstitions,**

which is why they believed in practices like considering women as witches. Now the question arises: How did a society, where every argument was backed by sound reasoning and accurate facts, become superstitious?

Superstition means blindly believing in someone or something without any thought or understanding, in other words, believing in someone or something with closed eyes is superstition. However, in Bhartiya Sanskriti, every action was supported by some form of reasoning, and that too with facts. Bhartiya sages and saints never spoke without facts. So, it is not easily digestible to say that Bhartiya were superstitious. What do those who come from a Culture of looters know about a civilized society? What they saw here is what they believed. This is something that is truly astonishing!

- **The leftists claim that in rural areas, when someone fell ill, they would go to quack doctors who would mislead them with superstitions. Now the question arises: were Bhartiya doctors really quacks?**

The answer to this is provided by the British themselves! Among them was Colonel Koot, who had his nose cut off by Hyder Ali. At that

time, the Mughals also ruled over Bharat, so sometimes they also had to face the British. When Colonel Koot had his nose cut off, he wandered around like that for many days. Then, a few days later, he met a person who assured him that he could fix his severed nose. And after 30 days, that person's nose was indeed restored. The person who fixed his nose belonged to the barber community, which today we consider to be backward!

Three months later, when he arrived at the UK Parliament, he mentioned that such knowledge exists in Bharat as well. This surprised the British, and they also came to Bharat to learn these sciences. They discovered that such knowledge is taught in every village in Bharat. In the 1790s, when an Britisher named Thomas Cruise came to Bharat to learn surgery, he mentioned in his diary that even his teachers belonged to the barber caste. In the presence of his teacher, he clasped the hands of a Maratha soldier whose both hands were severed. He learned this knowledge completely free of cost. And the Britishers say that Bharat lacked experienced doctors. And we Bhartiya also believe it.

- **The British claimed that due to the practice of witchcraft, it was only the women of the lower castes who were**

oppressed. Now the question arises, if there were no high and low castes in Bharat, then how did those women become victims of oppression?

We have already seen the answer to this question in the previous chapter. The British created these birth-based castes to divide Bhartiya society. In order to break society, they had to take some measures! Therefore, by creating lower and higher castes and manipulating the minds of the upper-caste people to develop a sense of disdain towards the lower-caste people, they achieved their goal. They used Dharma as a tool and told the upper-caste people that lower castes practice witchcraft in Bharat. And they told the lower-caste people that the upper-caste people oppress them. This created such deep-rooted divisions in people's minds that they continue to exist even today.

- **The British claimed that most of the victims of witchcraft were women. Now the question arises, why only women and not men?**

On one hand, the British claimed that Bhartiya society was male-dominated, so how did women acquire the power of witchcraft? On the other hand, it is said that women did not have the right to perform religious rituals, yet they were practicing witchcraft. Women cannot worship

God, but they can worship demons. What kind of arguments were given by these Britishers! Those Britishers, who considered women as mere objects of pleasure, where women were subjected to daily abuse, now come to Bharat and say that women are not respected here. These Britishers started tormenting Bhartiya women, having exploited millions of women during their rule. But in Bhartiya history, it was written that the oppression of women is a part of Bhartiya Sanskriti, and Bhartiya society is male-dominated where women are not given any rights. This was just a conspiracy created to break Bhartiya society, which some intellectuals believed and started oppressing women.

- **The British claimed that if a person had a lower-caste family living in their neighbourhood, they would accuse them of being a witch to seize their wealth. But the question arises: in a Bharat where it is said, "Vasudhaiva Kutumbakam," meaning the entire world is a family, who would indulge in such mistreatment with their own neighbours? In the Bharat where donations were made, where did the greed to seize wealth come from?**

This greed also came to Bharat with those looters whose countries engaged in wars over plundered

riches. For example, both Columbus and Vasco da Gama were plunderers from Spain and Portugal, respectively. One day, when a fight broke out between them over the spoils of their looting, they reached a church. The local priests then said, "Don't fight. One person should go west, and the other person should go east." So Columbus went towards America, and Vasco da Gama arrived in Bharat, bringing his greed along. As soon as he came to Bharat, he began tempting people with his greed. The British started making people Landlords in Bharat who engaged in tax collection. These Landlords were referred to as the upper caste, while others were called lower caste. When taxes could not be collected, various accusations were imposed on them. One such accusation was being accused of being a witch. If taxes were not paid, their property would be seized, claiming that they were involved in devilish activities like witchcraft. Eventually, people started believing in witches silently, in their hearts.

- **The British used to claim that the women they considered witches were subjected to various tortures to extract confessions. Now the question arises, how did Bhartiya citizens become so barbaric that they started punishing innocent women?**

In a Sanskriti where every woman was revered as a goddess, there was no oppression of women due to Bhartiya Sanskriti. In a society where every woman was respected, where numerous wars were fought for the honor of women, where even for committing crimes against women, severe punishments were not given, how could such heinous tortures be inflicted on women without any fault? It was a conspiracy to tarnish Bhartiya Sanskriti, created by the British and leftists.

- **The British claimed that the people of Bharat lacked awareness of education, hence they fell into such blind superstitions. Now the question arises, if there was no education in Bharat, who was called the world's teacher?**

Everyone knows that Bharat had great universities like Nalanda University, Takshshila University, and Vikramshila University, where people from all over the world came to study. Various subjects were taught there without any discrimination. According to the British, when they came to Bharat, the literacy rate in Bharat was over 90%. Every citizen here was engaged in the welfare of the world. Everyone knows how the wealthy country Bharat became economically weak. How did a country with a

literacy rate of over 90% become illiterate? What evidence is needed for this!

In an ironic twist, Bharat finds itself financially dependent on funds obtained from its own plundered wealth, loaned back to its shores. The notion arises that perhaps one could draw inspiration from the British, who, while acquiring education within Bharat's borders, denigrated the nation as uneducated, deliberately distorting its historical narrative. Such a paradigm shift urges one to learn from the British in order to achieve greatness.

There are many more questions that need to be asked today. Otherwise, future generations will also live in the same doubt that Bhartiya Sanskriti is not good, as a result of which they will never consider Bharat their own and keep talking about living abroad. Influenced by Western Culture, they will forget their own rich Bhartiya Sanskriti, and the feeling of respect towards Bharat will never arise in their minds.

If we talk about the practice of witch-hunting, such activities can still be seen in various parts of Bharat, although the government has imposed several bans to eradicate it. However, when the British and leftists portrayed this practice as a support system for rural people's faith, it couldn't be easily eradicated. Because Bhartiya people are sensitive to their Dharma. And then, due to

years of slavery, when they were taught their own religious scriptures in a distorted manner, all those distortions will settle in the minds of generation after generation, which were created by the British.

In Bharat too, there have been heart breaking murders of many women by branding them as witches. Even today, this practice can be found in various tribal areas. According to the National Crime Records Bureau, from 2001 to 2021, Jharkhand had the highest number of 593 cases of witch-hunting. Similar cases of witch-hunting have also been reported in Assam, Bihar, Chhattisgarh, Madhya Pradesh, Odisha, and other places. But if this were part of Bhartiya Sanskriti, such cases would emerge from everywhere. But that's not the case! And where these cases do emerge, their numbers are very low. This means that not all people in that state accept such a practice. On one hand, in Europe, hundreds of thousands of women were killed every year, considering them witches, while on the other hand, in Bharat, only a few thousand women were killed over a span of 20 years, considering them witches. I'm not saying that these numbers alone are insignificant; I'm saying that even these numbers that have emerged were not influenced by Bhartiya Sanskriti, but rather by foreign invaders.

Here, one thing to ponder upon is why most cases originate from these very areas and not from other regions of Bharat?

The Santhal tribe, one of the largest indigenous communities in Bharat, resided in these very regions. They lived in areas where the highest number of witch-hunting incidents were reported. Did they believe in the superstition of witches? No!

The Santhal tribe was a brave and courageous community. They had a deep passion for dance. They lived around the hills of Raj Mahal. They survived on the produce of the jungle and practiced shifting cultivation. They cleared small portions of the forest by cutting trees and burning grass, cultivating different crops like pulses and millets on fertile land enriched with ash. They tilled the land with their axes for a few years, then left it fallow for several years, allowing the lost fertility to regenerate.

In 1855, they revolted against the Permanent Settlement imposed by the East Bharat Company and Landlords. The Permanent Settlement was a system introduced by Cornwallis on March 22, 1793, relating to the collection of revenue. Due to this system, the Santhal tribe suffered severe atrocities, leading to an uprising against the British law by the four Murmu brothers, Sidhu, Kanhu, Chand, and Bhairav. The suppression of

this rebellion was carried out by Captain Alexander, an officer of the British.

Based on this event, leftist activists claimed that during this uprising, the Santhal leaders mistakenly identified several women as witches and killed them. However, did they have enough time to fight both the British and witches simultaneously? If we consider both incidents, it becomes evident that the British conspired to quell this hilly rebellion. They resorted to their deceitful policies because they couldn't defeat the Santhals through conventional means.

Therefore, we can assert that considering women as witches was not a part of Bhartiya tribal society's tradition. This stigma was not imposed by the Bhartiya people themselves but by foreign invaders. Bharat has always been and will continue to be a civilized nation.

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Conclusion

“वह देवियों सी सम्मानित थीं, परंतु अपमानित नहीं।
वह रत्नों सी शोभित थीं, परंतु शोषित नहीं।
ये तो अंग्रेजों का षड्यंत्र समझो, जिन्होंने स्त्री को कमज़ोर बनाया।
नहीं तो भारतीय स्त्री भी दुर्गा का रूप थीं, जो किसी से कम नहीं।”

- Krishnansh Agrawal

At the end of the book, we should raise the question in our minds: Why were all the wrongdoings specifically targeted towards women? Were there no traditions for men?

In Bharat, both women and men were given equal rights, and both had to follow the same rules. There was no discrimination anywhere in any form. However, the British deemed it necessary to attack Bhartiya Sanskriti in order to break Bhartiya society.

Women held great respect in Bhartiya society. They were considered the pride of Bharat, the pride of Bharat. Bhartiya civilization is the only civilization in the world where women were regarded as “Devi”. That's why women were chosen by the British to destroy Bhartiya Sanskriti. As a result, all the wrongdoings were specifically aimed at women.

This served a dual purpose for the British. On one hand, Bhartiya Sanskriti was being destroyed because society was being portrayed as male-dominated. On the other hand, the British were successfully establishing their dominance over Bharat.

They were so successful in their actions that the shadow of their disruptions can still be seen in Bhartiya history and Sanskriti today. As you may have noticed, all the abuses given today are directed towards women. The reason for this is also the same - if someone has to be harmed, then hurt their dignity. Women were the honor of Bharat, which is why the British targeted them. And we also need to understand that how can we trust the written history produced by those who oppressed us.

We need to change our history; we need to revise it. It is our urgent need today!

This book thoroughly explores the multiple conspiracies ascribed by leftist historians, who have conspired in an attempt to portray Indian women as oppressed and weaken the foundations of Sanatan Dharma. The author scrutinizes these claims and provides a comprehensive examination of the alleged conspiratorial efforts. Moreover, the book delves into the distortion of Bhartiya history perpetrated by foreign invaders and the deliberate manipulation of language to further their own agendas. By presenting meticulous accounts, the author sheds light on the purported tampering of historical records and the calculated alteration of narratives. In light of the extensive research and analysis undertaken, I cordially invite you to engage with this book and embark on a deep exploration of these subjects. Its contents offer valuable insights into the intricate web of conspiracy theories surrounding the portrayal of Indian women and the manipulation of Indian history, offering readers an opportunity to critically evaluate these claims.

Krishnansh Agrawal is a devoted writer and researcher who has devoted his life to the study of Sanatan Dharma. Driven by his interest in Sanatan Dharma, Krishnansh focusing on the ancient texts and scriptures of Sanatan Dharma. During his studies, he recognized that many aspects of Sanatan Dharma had been misrepresented or misunderstood by external sources. This realization fuelled his determination to provide a more accurate and authentic portrayal of the religion. He discovered deliberate distortions of Bhartiya history and culture perpetuated by writers and scholars with political agendas. This revelation motivated him to rectify these false narratives propagated by leftist intellectuals.

